

A description of new *Jerushalem*

Being

The substaunce of two Ser-
mons deliuered at Paules
Crosse.

Containing,

*A brieife Discouery and Conuiction of
certayne Doctrines held of Roma-
nists and Brownists against the Ca-
tholike and Apostolike faith.*

By Henoeh Clapham.

Dan. 12. 10.

None of the wicked shall haue vnderstan-
ding, but the wise shall vnderstand.



Printed at London by Valentine
Simmes. 1601.

75-3111



To the Right Honorable

Sir William Ryder knight,

Lord Major of the Ho. Citie
of London



Eing (Right Honorable) to
send this little
Description
of New Ie-
rushalem un-
to print, (tho-
ugh far from
being done in print) I pondred to whom
I might with expediencie dedicate the
same. At last, I set downe my rest on
Him, who was in the publique place
where I preached, then preeminent:
Who also heard both the Sermons, and
therewithall did both times with Ho-
curtesie receaue the Preacher home
to Table. All this to your Ho. selfe.

The Epistle dedicatorie

And in verie troth, I know not well to whom rather it appertaineth: seeing, besides the former respects, the Lord hath made you (next under her Maiestie) chiefe Ouerseer in our Ho. Citie, for cherishing vertuous acts, and for pruning and cutting off all transgressions from the same.

Transgression is two fold: either that whereby Religion is abused, or that which transcendeth Humaine equitie. God and Man are made one in Christ, nor should Religion and Righteousnes be sundred, though distinguished. The first is by God his Ministers to be preached: The second by Maiestrates to be proclaimed: and the breach of both, by their Sword to be punished.

What need of a sharpe sword and of a two edged word there is, let the rank growth and impudent cariage of Impietie and Iniquitie testifie that. Easie salues are for easie sores, but Fistulaes must be bitten, & Gangrenes be pared off. I need not signifie to your
Lo.

The Epistle dedicatorie.

Lo. so much what vnrighteousnes ouer-
flowes (euesy Court and Session rings
that Alarum) as what false coine in
Religion daylie is dispersed by Roma-
nists, Brownists, Anabaptists, Arrians,
Familists, and such like factions. These
that counterfai the 2. coine, are pu-
nished accordingly: But for adalte-
rating, clipping, and flat changing of
Christes coine (the precious written-
word, stamped with Gods image) how
litle this is looked vnto, & how seldom,
and then also how slenderly corrected,
it is able to make the heart of Gods
subiect to bleed.

As the sword and word are for pro-
curing subiection vnto Maiestrates: so
much more be they ordained for cau-
sing obedience vnto God, Duetie to
earthly powers, it should lead vs (as by
the hand) to that duetie which we owe
vnto the Prince of Princes. Else,
while we liue to Man, whose breath is
in his nostrils, we dye to God, whose
breath doth kindle the fire of Tophet.

The Epistle dedicatorie.

*In lighting Ierushalems torch, I
therwith disclose false lights & sleights
wherby Babels marchants would vt-
ter their painted wares. Looke how I
drew it at first for helping mine owne
memorie, so I sent it to the examina-
tion, and so it was returned authorized
to the presse. And that falleth out to
be the same that was preached for sub-
stance, howsoever some other Acci-
dents drew in some other particular
discourses, not so necessarie the presse.*

*Besides the two Sermons, I haue ad-
ioyned a Brief of that I purposed then
also to haue deliuered. All I present,
and yet all that nothing to the sacrea
Texts desert. As I could, I haue done,
and so in all holie dutie I remaine,*

Your Ho. obliged,

Henoch Clapham.

To al that wish Ieru-
shalems prosperitie, the
grace of God be mul-
tiplied.



Eloued, if euer, now fast-
ing and prayer is highly
necessary: as for the whole
catholike Church, so (of
our partes) more specially
for our owne particular
Church, a member of the vniuersall. As I
am not a little acquainted with forraine
Churches their corruptions (but the lesse
contagious, because they be in further part
of the catholik body remoued from vs) so,
not to dissemble our own (alas, alas) how is
our Sauiors speech fulfilled vpon vs? Faith
(faithfully professed) hard to bee found,
when vnder color of Reformation, people
feare not to complot Deformation: euerie
fantasticke spirite attempting what is good
in his owne eyes and priuate iudgement,
as though there were no King in Israel, no
God in heauen. For Charitie, the most of
vs haue exiled her: Faith iustificieth alone,
say we: tis true: but adde with the Apo-
stle, *That faith which worketh by Loue*: euen
by Loue termed the *Bond of Perfection*, and
the

To the Reader.

the *Fulfilling of the Law*: for neuer shall that Tree bee approoued which bringeth not forth good fruit. Trees are not planted for liuing to themselues, but for benefiting others also. The diuel once sought to leade vs so to gaze on the merit of workes, as nothing at all we should examine howe wee stood in the faith: now he labors to cause vs so to admire Faith, as wee should forget (I had almost said, forswear) good works. Thus Satan is euer in extremities: but the people of God must know, that as GOD hath blessedly ioyned true faith and good workes together: so, none can but by the instinct of Satan attempt to put them asunder. If we so beleue, and so walke, then God shall not be weary of doing vs good, nor we haue occasion to feare the threatens of Belial.

As all euilles are contagion, so falshood in doctrine is Leauen for infecting many: and a Canker for corroding like a viper. For, from whence proceede euill workes, but from euill Beliefe, false perswasion of God and his proceedings? The late Romanistes will that their Pope may erre in *Fact*, but not in *Faith*. A blinde assertion: for no erroneous fact, but it proceeds from erroneous Faith. As for example: *Peter* denieth his maister, a foule Fact. From whence

To the Reader.

whence proceeded this, but from a persuasion, that it should be good for him *then* to do so? The like may be said of any fact. So that we may conclude rather, A man may erre in faith, yet not in fact (for hee may stay to act his error) but neuer erre in fact, but first the diuell hath sowne error in his faith. And heereof it commeth that Romanists on the one hand; & Brownists, Anabaptists, Arrians, &c. on the other hand, they besiege our Church with spirituall artillery: euery Sect thinking they therein doe God very good seruice, and their Fact passing commendable: whereas (alas) such proceeding is but the fruite (to thinke the best) of error in Faith, corruption in iudgement.

It is then a duty of Gods Ministers, specially owing to the people, namely, to hold out the word of trueth for enlightning the senses. And because *Illumination* without *Sanctification* doth make a man but a *Balaam*, an Iscariot, a diuell: herewith they are to pray much, that GOD would sanctifie such light and knowledge to true obedience.

Amongest the residue of Gods Ministers, I (the least of many) do labour in this worke daily. Though I haue no particular

To the Reader.

lar flocke to attend on by peculiar calling: yet am I called to the worke of Christ, for ministration of worde and Sacrament to God his sheepe, in this catholike sheepfold. A calling had at home, and not vnsubscribed ynto by forraine Churches. Before thine eyes I haue heere lighted a candle, describing new Ierushalem, the praise of the whole earth. This is not done so particularly as might be wished, but as the time could affoorde. *Moses* (from mount *Neboes* toppe termed *Fisgah*) he seeth *Canaan* and *Israels* distinct lotts: but *Ioshuah* (the diuident of these mansions) hee sawe it more thorowly. If that I haue done may occasion any other to do better, my lot is good. Meane time accept of this *Description of Ierushalem*, as of a light, directing to a *Description of Babel*: that (if God thinke good) I may heereafter publish. Which if, some things heere omitted, may there be fruitfully obserued. *Southwark by London, 1601*



of new Ferushalem

EZEK. last chap. last verse,
and last clause.

*And the Name of that Citie from a
Day (shalbe) Iehouah-shammah.*



O the end
this vpsnot
of *Ezekiels*
Prophecye
may be the
cleerer too
our senses,
Let vs sum-

marily consider the whole bodie of
this Priest-like Prophecie, In this
visionarie volume we may obserue
two sorts of Visions: the first, ge-
nerall, the second, speciall. That is
gene-

generall, it is that one stately sight which the Prophet hath in the first chap. containing a treasure of comfort to the whole Catholike bodie of *Israël*: seeing therein the Church may behold, how *Iehouah* *Elohim* the great God, is mounted vpon the stately Chariot of the world, hauing the raynes in his hand, gouerning by the mightie outgoings and returnings of his eternall spirit: wherby he also seeth cleerely into all things. Come heauen and earth together, run all vpon wheelles, not Fortune, but the mightie *Iehouah*, he turneth all the frame of Nature vnto his owne most worthie glorie, and the common vilitie of his beleeuing *Israel*.

In the other visions we more specially obserue, first, the Prophets calling: secondly, a particular disco-uerie of the Iewish typicall matters. In his calling (contained in the second and third chap:) we cleerely
may

may see, how together with his Nomination vnto this stately kind of ministerie the prouident God giueth vnto him a Rowle of wisdom to eate : Because hee sendeth no prophet in mercy to his church, whome first he enricheth not with the hid treasure of his burning spirit, for consuming vp the spirituall oppositions, that stand as hinderances in the way of his kingdoms passage.

In these visions that concerne the bodie of the Iews more particularly, we may consider : first *Iehouah* casting them out for their sinnes, specially for filling the Temple with pictured Beasts (beastlie affections in them, who should haue bin themselves a Temple for the holy ghost) auerting and turning their backs vpon the Lord : for the which *Iehouah* leaues the Temple, drawing his glorie to the Mountaine, forsaking them and their City; that so the *Chaldeans* with vnbridled crueltie

4 *A Description of*
crueltie might ouerturne all, destroy
a multitude, and carry a remnant
into captiuitie. This their eiection
laid downe in sundry visions, in the
second place is vttered, God his free
acceptation of this cast-away people.
And this is don, first by destroying
his peoples aduersaries: secondly
by powring a bounteous blessing
vpon this people: first by revni-
ting *Iudah* and *Israel* (the two and
ten tribes) into one, for the glorious
ouerthrow of *Gog* and *Magog*: se-
condly by measuring vnto his peo-
ple *Canaan* and *Ierusalem* for new.
That I say, for new, it is because all
in this restauration is new. For in
respect of the letter fully, when were
the ten Trybes (who schismed in
Rehoboams time, and in *Hosheabs*
time were transported by *Assur*),
when were they revnited to *Iudah*
and *Beniamin*? When did these 12.
Trybes of *Israel* make such hauock
of *Gog* and *Magogs* huge armie?
When

When was Canaan so remeasured,
and these new lots (diuers vnto *Iehoshuabs*) when were the Trybes re-
planted in them? Other things tou-
ching the Citie and Temple might
come into a *Quære*: but that is said
vnto the learned is sufficient, for
manifesting that the fulnesse and
spirit of this prophecie was to be
expected of a new *Israel*, comming
out of a new *Babylon*, vnto a new
Canaan, endowed with a new *Citie*
and *Temple*. Inſomuch as this
New-church might well ſay with
the Apoſtle, "*Old things are paſſed*" 2. Cor.
away, behold all things are become 5. 17.
new. As *Ezekiel* ſaw them in the ſpi-
rit, ſo muſt we conſider them in the
ſpirit. For (as a certaine Auncient
well ſaith of *Mofes* fed in the mount
&c. * (*τὸ γινόμενον, τυπὸς ἦν*) *What*
ſoener was done, (or, fell out) it was a
figure: and (as th' apoſtle ſpeaketh,
* *a ſhadow of good things to come*. * Heb. 10.
Now to the Text.

* Macari-
us in ho-
mil. 12.

* Heb. 10.
1.

B

And

And the Name of that Citie, &c.

What Citie speaketh he of? The whole hystorie before considered, we easily vnderstand of what Citie he treats according to the letter and open narration, (namely of *Ierushalem* in *Palestina*) which according to this Prophecie was to be turned into a new Citie: and therewith to be inuested with a new name. First to this old Citie, the shadow; then afterwards to the new Citie, the soule and substance of the former shadow.

Ierushalem in *Ioshuabs* 18. chap. and last verse, is termed *Iebusi*, (of the vncircumcised *Iebusits* that inhabited the same) and is there seated in the lot of *Beniamin*: specially the superiour part, *Zion* (2. *Sam.* 5.) together with the sacred Temple seated vpon the Mountaines, termed by *Moses*, the shoulders of *Beniamin*. But else, from *Ioshuabs* 15. chap. and last verse, it should also fall

fall within the lot of *Regall Iudah*.

This do some reconcile thus: it was *Beniamins* * by lot, but *Iudahs* by *Per sortem*.
Beniamins * concession or graunt: *Per concess-*
 or else, it was by reason that God *sionem*,
 (for after purpose) had interming-
 led *Beniamin* with *Iudah*.

Touching the Name (*Ierushalem*)
 diuers are diuersly minded. Some
 haue taken it to arise from the greek
 word *ιερευς* (signifying * a Priest) *or Sacrificer*,
 and the auncient hebrew terme *Sha-*
lem, in English, *Peace*, *Heb. 7.2.* as
 if it were termed, *Sacrifice* or *Sacri-*
ficers. peace, or *Peaceable-sacrifice*,
 But such composition should haue
 been to the *Iewes*, but as a Lynsy-
 woolsy garment, or the matching of
 an Ox and an Asse together, or the
 sowing of their ground with Mis-
 cellaine, inhibited by the law. For
 what had *Hebers* people to do with
Iauans tongue? Or whē did the spirit
 of prophecy abhor *Hebers* language
 & the *Dialects* following out of it,

that so he should to the old Synagogue adde the Grecians language : The continuall practise of the old testament doth euer witnes the contrarie.

Others more rightly deduce the former part of the word also from the Hebrew, and hereof be two iudgments. Some take it to be compounded of *Ireth* (*Gen. 22. 14.*) a terme which Abraham put vpon the mount * *Moriah*, whereon the Temple was built : and of *Shalem* the auncient name of this citie (*Gen. 14.*) what time *Melchi-zedek* did inhabite there. Which two termes (*Ireth* and *Shalem*) contracted into one, do make *Ierushalem*. And so in this one word ; the Iewes are put in mind of God his prouident sight in Abrahams offring vp his *Isaac* : and of *Melchi-zedeks* blessing powdered vpon Abraham, after his returne from slaughter of the Kings.

Others compound it of *Iebus* and *Shalem*.

Shalem. And very certaine it is, that this Citie at seuerall times enioyed these seuerall names. But these two termes drawen into one, should so yeeld, not *Ierushalem*, but *Iebushalem*. Answer is made, that *B.* is turned into *R.* for mysterie sake, (as *Saul* was turned into *Paul*, *Sarai* into *Sarah*, *Abram* into *Abraham*,) the change of letter being a sacramental signe of the Cities change from sin to Sanctitie: no longer to remaine a cage of such vnclean and hatefull byrds, as were the *Iebushits*: but a Citie for the Saints, an habitation for the mighty God of *Iaakob*. And this mysticall sense, the *B.* turned into *R.* will further imply, if so they be considered in *Hebers* language: where *B.* is termed *Beth*, (in English an *House*) *R.* is termed *Resh*, (in English an *Head*) as if one would say, that vnclean *House* became the *Head* or *Metropolitane* citie. And in verie truth, euery one of vs in our

10 *A Description of*
first creation was *Shalem*, at peace
with God: but by Apostacie and
miscreation, we became in the se-
cond place *Iebus*, a receptacle of
unclean spirits: but by recreation,
and the new gift of God, we are
made *Ierushalem*, a Citie for the
great king.

The truth resting betweene these
two last repeated iudgements, you
may demaund, whether of them vt-
ters the truth? I answer, both speak
probably, for any thing yet vnto me
reuealed. If of *Iireh* and *Shalem*, it
signifieth *vision of peace*: if of *Iebus*
and *Shalem* (*B. turned to R.*) it also
commeth to be (as before) *Iireh-
shalem*, by contraction, *Ierusha-
lem*: the *vision of peace*, or the place
of such vision as bringeth *True
peace*. For all false vision doth ef-
fect but a false peace; compared by
Ezech. chap. 13. 11. &c. to vntem-
pered mortar, that will not hold out
a storme, when the wrath of God
com-

commeth out against sinners. Whereas that *vision* which issueth from God and his Ministrie, it offereth (and to the Beleeuer giueth) a *Peace*, which the Receiuer shall neuer need to repent of. This touching the Iudaicall and typicall *Ierushalem* premised: Let vs now examine the remoouall of this shadow for establishing the substance.

And the Name of that Citie from a Day (shalbe) Iehovah-shammah.

As if he should say, From the day of this new Cities building, a terme shall be put vpon this Citie, which shall be vnto it as a sacrament of *Iehouahs* presence there for euer. So that, herein we are to obserue, First, the remooual of an old Citie, 2. for building of a new: with the remoouall of an old name, for baptizing this Citie into a new.

First, touching the remoouall of the old, *Haggai* (including Citty, Hag. 3, 7. Temple, Land,) doth tearme the

12 *A Description of*
pollicie ecclesiasticall and ciuill, an
heauens and an earth which God
would shake after a while, euen then
shake the same, what time the expe-
ctation of the Nations (that is *Mes-*
siah) should come. And because we
should not doubt what he meaneth
by shaking, marke how the Author
to the *Hebrewes* descants thereon:

Heb. 12. 27.
28.

Yet once more will I shake, not the earth
onely, but also the heauens. And this
(word) *Yet once more*, signifieth a
remoouing of those things which
are made, that the things which are
not shaken may remaine. *Where-*
fore seeing we receiue a kingdome
which cannot be shaken, &c. In all
which is plainly concluded, that the
old pollicie of the *Iewes*, together
with their whole kingdome, it was
to be shaken, and by the *Messiah*
remooued: that so we might receiue
the new kingdome of *Messiah*, that
neuer was to be shaken or remoou-
ed. The Propheis are plentifull

in this poynt, and the Author to the *Hebrewes* maketh this doctrine as the mayne argument and subiect of his Epistle. And what doth *Iaakob* in his prophecie vpon *Iudahs* tribe inferre principally, if not this, that *Iudahs* tribe should continue till *Shiloh* come, but *Shiloh* once come he should gather the people to himselfe: and so consequently dissolue *Iudahs* tribe and annihil their City and pollicy? *The tribe shall not depart Iudah* (that is, *Iudahs* tribe shall not be dissolued and confounded) till *Shiloh* come, and the people shall be gathered unto him. And how apparant this is, let *Iudahs* present dispersion, the losse of their *Canaan*, the subuersion of their city, the overthrow of their priesthood and sacrifice (and that for these 1500.yeeres, and vpward) let that their tragike experience be as ten thousand subscriptions to this doctrine.

Nor were these heauenly Mosai-call

14 *A Description of*
call heauens and earth shaken and
remoued for a season , but for euer.
For from the day of that shaking,
we receiued a kingdome that was
neuer to be remooued. Now , if
with our vnmoouecable kingdome
(the kingdome of Christ) we should
after a season expect the Iewish
kingdomes restauration vnto their
Mosaicall pollicie, this were to con-
found *Christ* and *Moses* , shadowe
and substance. I do not define whe-
ther euer the *Jewes* shall be gathered
into some forme of gouernment,
but I conclude that their figuring
kingdome was (as a shadowe) euer
to be abolished , that so the figured
and substantiall kingdome of *Mes-
siah* might be planted for euer.

The Synagogues kingdome was
notably shaken , when (*Messiah*
hanging vppon the crosse) the earth
quaked, the vayle rent , the stones
cloue a sunder. Yea, they might take
knowledge of a new world , when

as the graues (together with the Lord Matth. 27. 52 &c. of resurrection) did send out their

dead, who walked into the City and shewed themselves to many : putting them in mind of *Daniels* resur- Dan. 12. 3. rection of many. About 40. yeares

after, their Temple was fired, their city by the Romanes rased to the ground, and their whole commonwealth vanished as a scrowle folded together. This caused *Eusebius* to

say (*Soluta est confestim omnis Mosi constitutio &c.*) The whole constitu-

tion of *Moses* forthwith was dissol-

ued, and all things of the old Testa-

ment whatsoever till then reserved,

they then were taken away. From this day, *Ezekiels* new city was to be

builded. The lowe Ierusalem was to

giue place vnto that new one, which

th'apostle termeth "heauenly and free," yea the mother of vs all : and by *John* defined to be the ‡ Tabernacle

Euseb. dem.
Euan. 1. 1. c. 6.

"

"

"

"

" Gala 4. 26
so vnderstood
of Luther,
Caluine, Mar
lorat, Hemin
gius, Hyperius,
& others.
See Hebr. 12.
22.

" Concilium
Senotense in
primo decre-
to, vnderstan-
deth so of
Reuel. 21.

ken,

ken, but greater and more meruailous things are recorded of this city, the substantiall city of God. And no maruayle, seeing this is compacted in such durable manner of such durable matter, as one with God it must continue for euer. Th' other was but *Leah*, that is, *Rahel*, the beauty of the nations: and better then the Egyptian Queene may bee called

* In Dan. 1
17. she is termed *Bath-Nasim*.

* *Cleopatra*, the glory of a countrey: for the King of kings hath vnited her to himselfe for euer. Heereof a certaine Auncient he thus writeth:

* Ierom here on: *Vrbs Saluatoris exstructa est.* &c

The citty of our Sauour is builded. And the Name of that Citty shall not be (as was the first) *Ierushalem*

" (interpreted *Vision of Peace*,) but *A-*

" *donaj-sama* (Ierom vseth *Adonaj* for

" *Iehonah*, according to the maner of

" the Hebrues) which in latine speach

" is turned *Dominus ibidem*: who will

" neuer departe from it, as from the

" first people he did, saying to his dis-

" ciples (*Iohn 14. ult.*) Arise, let vs go

hence:

hence : and vnto the Iewes (*Math.* 23.38.) your house shall be left desart. But this shall haue an eternall possession, and he himself will be the possession vnto it, promising so to the same disciples, saying : Beholde, I am with you vnto the ende of the world. And a later Writer speakes thus : The Cittie was foure-square, whereby is signified the firmitude of the Church, because it cannot be euerted. Howsoeuer assailed, it euer riseth vp against all assaults. *Iehouah there*. Out of this citie the Lord will not depart. He will not leaue it as he did the synagogue: but in all ages he will be *There*, according to that in *Math.* 28. I will be with you vnto the end of the world. Briefly then I inferre, ¹ First, that Christians are not to retaine the whole, or any part of Moses ceremoniall kingdom, in the nature of that ceremonie : ² Secondly, that the new testaments kingdom once esta-

Ludouic. La-
uater. hercom

I

2

established, it neuer after can be totally remoued. These two doctrines how they be receued of Romanists, Anabaptists, Brownists, &c. I shall briefly examine.

Mogunt.
council held
Anno 1549

The Romanists commaunde in their Church the vse of sundry creatures (as garments, oyle, water, salte, belies, &c.) and, as their Prouinciall Mologuntine synode affirmeth, *Ecclesiam exorcizandi potestatem accepisse, &c.* that the Church hath power of coniuring, salt, and other creatures, for auerting the diuelles traines, and noysome pestilences : so (as they write) their Pope Alexander of old vrgeth his holy water from Leuius ceremoniall water : and they from the Aaronicall priestthoode do vrge garments and other ceremoniall creatures. What must their arguments now be?

I The Church hath receued power no lesse than the Synagogue, to exorcize creatures for driuing away diuells:

Diuelles : or,

2 Moses commanded to the Synagogue, holy water, holy oyle, holy garments, &c. therefore the church of Christ may, or ought also so to consecrate and vse them.

First, I passe by their misconstruing of the Leuiticall ceremonies, who neither were by the Priests exorcised or coniured : nor yet after their consecration set aparte for such ridiculous purposes, as to feare away the diuel, driue away pestilences, preserue corne from thunder, &c. Secondly I answere, it followeth not, that what ceremonies God by Moses did prescribe vnto the synagoge, that these must of God by Christ Iesus be continued in the new Testaments church : for then it should followe, that not onely some ceremonies, but all should be translated into the Church. But as the Apostle saith, that Leuiticall or Ceremoniall meates, drinckes, and holy-

Coloss. 2, 16.
17.

20 *A Description of*
 holydaies, they were but a shadow
 of things to come, the body (or sub-
 stance) whereof was Christ, (and
 therefore had their sacramentall end
 in Christ) so, the same Apostle ter-
 meth the obseruance of Iudaicall
 ceremonies, *A yoke*, from which
 Christ hath made vs free. And in
 deed, to retaine these Ceremonies,
 what is it else but the rearing againe
 of the partition wall which stood
 between Iew and Gentile, and so
 consequently to deny that Messiah
 is come in the flesh: seeing his ap-
 pearance in our nature, it was for
 the abolishment of that partition
 wall of ceremonies? Wherevpon a
 certaine Auncient could well con-
 clude, that after Christ by his resur-
 rection manifested himselfe to be
 the freer of vs from the burden of
 legall ceremonies, he himselfe and
 th'apostolicall discipline deliuered
 vnto vs (*quedam pauca pro multis*) a
 certaine Few for Many, (*sicuti est*
Bap-

• August. de
 doct. christ.
 l. 3. c. 9.

Baptismi sacramentum & celebratio corporis & sanguinis Domini) as namely the sacrament of Baptisme, and the celebration of our Lord his body and bloud. As for Ordination by presbyterall imposition of hands, mentioned by him elsewhere for a kinde of * sacrament (and in the new church practised precisely and plentifully by the Apostles and Presbyters) he in this place passeth by it, because, neither it was a ceremonie to the whole Church, nor now instituted: but an auncient sacred signe continued, whose signification had no end in Christs manifestation. For Christians to reuiue the legall shadowes, it is but to cast againe a vaile vpon Moses, and to hinder vs (as the Iewes are yet hindered) from seeing into the ende of things which by Messiah are abolished. But in very troth, the Romanists, their coniuring of creatures for driuing away Diuelles, it is so farre

C

from

** Aug. contr. Parmen. li. 2 c. 12. & alibi*
 So Bucer expressly, in *l. de vi & usu ministerii*. Caluin in *Instit.* 14. c. 3. sect 16 & ch 14. sect 20. & ca. 19. sect. 28. & 38
 So hath *Apologetica Augustana confess.* graunted by Chemnitius in *exam. Trident. Concil.*
 So hath our doctor Bilson in his perpetual government, ca. 9, and 10.

from being Mosaicall (much lesse Christian) as it rather is borrowed from Ethniks, who so hoped to pacifie their Dæmones : or else from Tobits Apocryphall Angell, who taught the fugation of a diuell (by * *Cabalistes* termed *Asmodeus*, the prowde diuell) and that by vertue of a fume made vpon a fishes heart and liuer. The Romanistes coniu-red creatures tending thus (not to so reasonable a woorke, as to reare vp the partition wall againe, but) to a reuiuing of Gentiles idolatrous worship: or at best, a putting of spirite into Rabbinicall blasphemous figments, to the violation of Messiahs kingdome.

*Archangeli
expos. in Con-
clus. Miran-
da.*

Nor doth this doctrine any iote help them which contende against certaine garments in our church. And why? because such garments are not with vs vrged for Ceremoniall or Sacramentall garments: but onely (as is open in our lawe) for de-
cen-

cencie and comlineffe. Christs appearance did put an end, not to the vsing of the creature, but to the vsing of it *So*: that is, from vsing it sacramentally, figuratiuely, typically. Touching which free vse of all his creatures, I shall haue occasion to speake more hereafter.

Touching the Brownists and Anabaptists, they would not be thought to bring vs backe againe to Iudaisme, but iudge of them by this their argument: The Israelites in Deut. 12. 2. are commaunded to destroy all the places wherein the nations serued their Gods: therefore all the Temples or churches wherein the Romanists haue serued their Images, they are to be destroyed. Or thus: It was simplie vnlawfull for the Israelites to sacrifice in the high places: therefore simply vnlawfull for christians to preach or pray in the Temples of Romish or Idolatrous christians. By this argu-

ment they conclude, a nullitie of all diuine woorship in our churches: and by the former, a ruinating of them to the earth. And the one and the other is drawen from a ceremoniall commaundement in the lawe.

I That the commaundement was morall (and so in that kind perpetuall) it cannot be: First because the destruction of such Idoll Synagogues, it was opposed to the standing of one peculiar place, which God would choose in Israel for putting (*Shemó Sham*) his name there. And for this cause, *Moses* precisely (hauing spoken of such vastation) he commaunds his people to re-paire vnto this one place wherein he put his name. So that betweene this one place and the other, there was a flat opposition, th'one falling, th'other standing. And therefore the people no longer commaunded to destroy the one, then the other stood. But this was not to stand for euer

euere, therefore the commaundement of destroying the other, not morall, nor continuing for euere.

Secondly, who knoweth not that the Tabernacle and Temple were figures of the new Testaments church? And for that cause we are commaunded, as liuing stones to become a spirituall house, to offer vp our selues for a quicke and liuing sacrifice: and plainly told, that we be the Temple of the holy ghost. Now, will they and euery one grant the Tabernacle and Temple to be figures of the new church? Then by proportion it must follow, that the former materiall Idoll houses, they (as was Babylon, Sodome, Ægipt) were figures of the many false assemblies schismaticall and hereticall, that would be opposit vnto the catholike body. All which spirituall synagogues (or assemblies of false woorthippers) were by the spirituall Israel of god (and specially by their

2

2. Pet. 2.

Rom. 12. 1.

1. Cor. 3. 16.

& 6. 19.

26 - *A Description of*
spirituall weapons) to be ouer-
throwen and dissipated : that hap-
pily so they may returne to the vni-
tie of the Catholike Church. And
to this purpose, where the twelue
Trybes were armed with carnall
weapons, the twelue Apostles were
armed with spirituall weapons,
whereby they did not cast downe
materiall synagogues, but hawtie
imaginations of men, and euery
thing that was spiritually exalted a-
gainst God.

Thirdly, admit (which they would
haue) that all our Churches had
bin reared vp by Antichrists limbs,
and dedicated vnto Idol-worship,
should it follow, that these houses
should be as deep in pollution as
these that serued the Gentiles? The
vncircumcised Nations in *Canaan*
had nothing in their woorship, but
their owne inuentions, altogether
ignorant and vnbeleeuing the Co-
uenant of Grace. As for our pre-
decessors

decessors subiected to Romes government, the written word of God (for the substance thereof, specially at time of Churches building) it was preached amongst them: and no doubt a seed of God euer amongst them. Nor was there other place where God had put his Name, for our predecessors to repaire vnto, then within the limits of the Romish iurisdiction, in the midst of which part of the Temple of God, that blasphemous horne of Rome was after mounted. If the commandment in *Dent. 12.2.* were moral and perpetuall touching destruction of Pagans houses, it yet followeth not, that the Idolatrized houses of Christians, they were aswell to be torne vp. There is a great difference: first betweene the woorshippers, secondly betweene their woorships: thirdly, betweene the end they referred their houses vnto. Except with the Stoicks we held (*Omnia pec-*

cataparia) that all sinnes were alike and of equal weight in the ballance; we otherwise cannot argumentate thus: The *Pagans* Idolatrie (which is an Idolatrie in the highest degree) it was to suffer this iudgement: therefore Christians in any kind of Idolatrie are to suffer the same. The Hebrew that stole another Hebrue, and afterwards sold him, or made marchandize of him, he was to die the death: but he that stole an ox or sheepe, and sold it, was only to restore it with some aduantage. So Adultrie was death; fornication not: and yet both sin and abuse of the bodie. Where the aduersarie replyeth, these Churches may be spared from the rasing downe, and applied to ciuill vsage, as for Barnes, Stables, &c. Herein they overthrow themselues: for the law of *Deut. 12.2.* admitted no such ciuill vse, but without all exception they were to be battred downe. And thus

Deut. 24. 7.
compared
with Exod.
22. 1. & ch.
22. 22. 28.
&c.

thus these fellowes will take away our libertie, and giue vs libertie, not according to settled Scripture, but their owne vnsettled fancie.

Fourthly, it seemeth not simply vnlawfull for Israelites to haue sacrificed, prayed, preached in their hie-places and Idol-houses. This I collect from the 1. *Kings* 3. chap. and also the 13. chap. (Wherewith may also be considered Israels sacrificing, & *Samuels* benediction thereof also in the hie-places. 1. *Samuel* 9. 12, 13, 14.) In the third chap. it is said that *Salomon* sacrificed and praied in Gibeon the chiefe hie-place. The fact seemeth excusable, because to that day, no house was built vnto the name of the Lord. The Tabernacle through age was far spent, and therefore the Arke of God his presence sometimes placed in Rumes that might haue been bettred: and yet at this time seated in *Ierusalem*. And as in such respect, the holie
ghost

ghost seemeth to excuse the matter; so in the second place he plainly protests, that God in Gibeon appeared to *Salomon*, and highlie accepted of his praier for wisdom. Touching preaching in those places, the 13. chap. manifesteth how *A man of God*, (that is, a Prophet or Preacher of God) he cometh to *Bethel*: and there entring into the Idoll temple dedicated by *Ieroboam* vnto a Caluish worship, he there by the Alter-side standeth and pronounceth the will of God, against that Idol-worship and Priesthood: and this in the face of *Ieroboams* presence. By all which it seemeth vnto me, that God, and the people of god, did put a great difference betweene the houses which Canaanits reared vp for their Religion substantially and wholie euill, and these places which Idolatrous Israelites did reare vp for their linsy-woolsie medley religion. Who (notwithstanding

standing their Idolatrie) were euer interested with Circumcision, the seale of the Couenant, wherby they stood a seperate people from the Heathen : and still amongst propheticall-menaces , they had this Euangelical speech from the mouth of God, *Israel my people*. Which (if the former law in *Deut. 12. 2.* were moral) should teach vs a great different vse betweene *Pagans* temples, and Idolatrized Churches : yea, though the Christians were so deep in Schisme & Idolatrie, as it should be vnlawfull for *Judah* in such their estate, to ioyne fully in spirituall communion with *Israel*.

Fifthly, where they teach that we can haue no spiritual vse of the houses which Antichrist or Romanists haue Idolatrized, they forget how the Temple was vsed for God his worship, sundrie times after it had been horribly prophaned. If they replie, we except not against such
houses

houses simple for hauing been prophaned, but for hauing been dedicated from the very foundation to Idolatrie: I demaund of them, first how it doth appeare in *Deut.* 12 that the *Iraëlites* were tyed to examine, whether all such places had been so dedicated from the verie foundation? Secondly, I would know of them, how they know that all our Churches were founded by Romes Apostacie to that Idolatrous woorship? Here they must make a religion of it, to search after the ages of Churches: and whether they were builded since Anti-christ was mounted. Here I will help the Nouices. *Dioclesian* destroyed the Temples, as *Eusebius* recordeth (verie aged were these Churches) and then the Gentiles vpbraided the Christians (saith * *Origen*) with their lacke of Temples: as now they might well laugh vs to scorne, if we would pull down our Churches for
 satisf-

Euseb. 1. 8.
 cap. 2.

Orig. ad Cel.
 sum 1. 4. &
Arnob. 1. 2.

satisfaction of Brownists, who neuer are like to build a Church : destroyers (somuch as in them is) both of Churches materiall and spiritual. The former losse by *Dioclesian* was recovered by the edict of *Galerius Maximinus*, after the hand of God had been sharp vpon him : as * *Eusebius* and *Nicephorus* witnesse . After this, how bountifull *Constantinus Magnus* was this way, th'ecclesiasticall hystories sufficiently vtter. Nor was this of *Constantine* effected so late as 340 . yeeres from our Sauiours incarnation . Now let our Church-ruinors teach vs , First, when Antichrist had subdued our Westerne parts vnto him, so that thence-forth all stood subiects to that Beast ? Secondly , let them proue vnto vs that our Churches in such and such times of Antichrist, they were builded at his commandement, and by his members, vnto his apostaticall woorship.

Sixtly,

Euseb. 1. 8. c.
16. & 9. ch.
10.
Niceph. 1. 7.
c. 3.

1. Tim. 4. 4, 5

Sixtly, admit that Antichrist, and whosoever had reared vp and dedicated our Temples to idoles, yet the creature recovered out of their handes, it ceaseth not to be the good creature of God. For the Apostle teacheth me, that euery creature of God is good, and nothing ought to be refused, if it be receiued with thankesgiuing: and reason heereof he thus rendreth, *Because it is sanctified by the word and praier.* If no meat entring into me (though once vn-cleane by the Lawe) can now pollute the beleeuer; much lesse can garments and houses that are creatures externall and outward. The Apostle indeede saith, that in not touching, tasting, handling such things as the Law once counted vn-cleane, *it hath a shew of wisdom,* but in trueth no substance of wisdom. And for that cause he calleth it no better then *Ethelo-threskeia*, *A will-worship*: whereas (if we be risen with

Coloss. 2

with Christ) then wee will vse our Christian liberty in the free vse of God his creatures; & not bring our selues backe into a Iudaicall bondage. Hereof the woman of Samaria coulde not be ignorant, who by our Sauour himselfe was taught, that not in *Iaakobs* mountaine, nor yet in *Beniamins* hilles, was Gods worship or sacrifice to bee longer seated: but the houre was comming, and euen then was (begunne) for abolishing that forme of sacrifice, as also the Place. And hitherto Saint *Paul* had relation, when hee writeth thus vnto *Timothy*, *I will therefore that the men pray enery where, lifting up pure hands without wrath or doubting*. Because foolish man hath dedicated Creatures to the patronage of this or that true or false Saint, I must therfore abhorre the creature, specially in ecclesiasticall or spirituall vsage. By this crooked rule, I may not preach nor pray in *England*,
be-

Iohn 4.20
21. &c.

1. Tim. 2. 8

because it was dedicated to Saint George: nor in *Wales*, because *Dauid* is there made patrone: nor in *Ireland*, by reason of Saint *Patricke*: nor in *Scotland*, because of Saint *Andrew*: nor in *Fraunce*, because of *S. Denys*: nor in any countrey where Rome hath domineerd, because all is dedicated to somewhat. Nay, I must in no one day of the yeare preach or pray: because they haue to euery day giuen a Saint. Thus, if a man desire to runne himselfe into a labyrinth and endlesse Maze, let him but leape into the Brownists and Anabaptists faction. This shal suffice for manifestation of the former Doctrine: namely, *That Christians are not to retayne the whole, or any part of Moses Ceremoniall kingdome, in the nature of Ceremony.*



Second Sermon.

THe second
 generall do-
 ctine [*That*
the newe Te-
staments king
dome once e-
stablished, it
can neuer bee
totally remooued] that remaineth in
 the next place to be further cleered.
 And that by the grace of God shall
 be done; first, by obseruing the dif-
 ference betwixt vs and the Roma-
 nists (we both holde the Church e-
 uer visible: but they in one forme,
 D wco

we in another :) secondly, by examining the Arrians, Anabaptists, and Brownists allegations : whereby they would haue the Church for very many yeares, to haue no Face, or visibilitie at all.

Touching the discrepance twixt Romanists and vs, it lieth heerein : they hold, that the new Testaments church once generally planted, the face thereof continueth euermore gloriously visible. And to this end they alledge diuers places (specially out of the prophets) which doe inferre a large and glorious face of Christ and his kingdome here. We of the other side, doe teach, that this new church (howsoever in her first plantation by the Apostles, it was both passing large and glorious) yet in succeeding times, it wained with the Moone, shee lost much of her glory, and of her outstretched visibilitie. And to this purpose wee alledge, first, the state of Israels church

as

as a tipe and figure thereof: secondly, very many scriptures (old & new) which can admit no other collection: lastly, we vrge experience it self.

First, touching the Type or Figure, we see the church of Israel going out with banners in the wilderness, and finally seated in glorious Canaan by *Ioshuah*. After his death all ranne out of order, the vncircumcised had them long in subiection, there was no king in Israel, and euey man didde what was good in his owne eyes. Then in *Saul*, *David*, & *Solomons* times, we see the church by sundry steps mounted & enlarged: but in *Rehoboams* dayes wee see ten tribes schisme from the twoo (that is, from *Judah* and *Beniamin*) and that which was worse, didde reare vp and woorshippe; first, calves in Dan and Bethel: secondly, *Baalim* with his abominations. Nor was the bodie of these tenne tribes at anie tyme recouered, but finally,

40 *A Description of*
nally, in *Hosheahs* raigne, carried
away by the Assyrian armie : Co-
lonies of straungers beeing in their
rowme transported vnto theyr Me-
tropolitane Citie Samaria and them
parts.

In the meane time, the little king-
dome of *Indah* (contayning also
Beniamin) it did not euer retayne
the face of her orderly gouerne-
ment : for fundrie of the Kings
brought Idolatrie in : but by others
agayne in some good sorte purged.
Yet finally (such was the height
of their sinne) G O D left them to
the boyling potte of the North (e-
uen to Nebuchadnetzar) who spoy-
led their Cittie and Temple, and
departed the chiefe of the Royall
seede vnto *Babel*. Then for seuen-
tie yeares did orderly sacrifice cease,
their Iudiciall pollicie (giuen by
God at mount Sinai, so well as the
ecclesiasticall) it was subiected to
the pleasure of straungers, then
where

where was their beauteous Constitution? And at the end of seauenty yeares, Babels Monarch was subiected to the Medes and Persians, who licenced *Iudah* to returne for building their Cittie and Temple: which after some nine and fortie yeares were reedified, but where was the sacramentall Arke of God his presence? Where was Moses originall copie? Where was *Vrim* and *Thummim* for decision of extraordinarye scruples? What was become of Aarons rod and the sacramentall Manna? And that which was not least, what became of their Iudiciall pollicie, from that time vnto Christ Iesus? Somewhat I know there was, but farre from the first patterne. Curtailed they were of their Mosaicall constitutions: First by *Babels* monarch: secondly, by that of Medes and Persians: thirdly, by the Greekes *Alexander*: fourthly, by the two legged gouernement

44 *A Description of*
of *Egypt* and *Syria*, springing out
of the third Monarch : and lastly,
by that last Monarch Rome (swal-
lowing vp the former together with
Messiahs appearance) who had so
manacled *Iudah*, that they could
not condemne *Iesus*, but by the po-
licie of wicked Rome. This being
the condition of the typical church,
it followeth (say we) that the New-
testaments-church be in some mea-
sure thereto analogized. And then
onely it is so, when we find after her
fulnesse of grace, a declining there-
of : running into schismes and des-
perate apostacies : whereby God is
prouoked to lessen her light, to di-
minish her glory, to ouer-terne her
constitution, to abbreviate her pol-
licie.

Scripture,
II.

Secondly, the scriptures which in-
ferre such lamentable ruine of the
church, they be many: wherof a few,
& to this purpose pregnant . That
89. psalme is a typical prophetic of
Christ

Christ & his kingdome, who grants not? wherein wee first see a glorious large kingdom giuen to Christ for his possession, but anon, behold (as grieued at his *Messiah* or vncted, who hath sinne considered as *upon* him, but *in* his members) he casteth his crown on the ground, he breaks downe his walles, ruinate his for-
 tresses, and leaues him to be spoyled & rebuked of the multitude. Whereof the learned monke *Folengius* thus writeth: *These things may be applyed to the Christians times, and perchance to our present times.* Presently where-
 vpon he plainely saith, that *Religion* is conculcate and trode vnder foote. And *Aben-ezra* citeth a certayne Spanish Iew so amazd at this psalm (for the Iews dreame, that *Messiahs* kingdome shoulde be according to the worlds glory, & so perpetuall) as he refused to reade it: euen as the Ro-
 manists at this day can not abide to hear, or reade any thing that crosses

*Io. Baptista
 Fol. in psa. 89
 40. Ad chri-
 stianorum
 tempora (for-
 sanque pra-
 sentia) aptari
 possunt.*

44 *A Description of*
their Iudaicall opinion touching
the outward face of Messiahs king-
dome.

2 Nor maruell I thereat, seeing
heere in the person of *Atham*
(brought in by the holy Ghost, ex-
postulating the cause of such down-
fall) wee are taught howe hardely
our nature brooketh the cast-down
estate of Messiahs outward glorie.
Another Scripture wee haue in the
foure and twentieth of *Mathew*,
whereas our Sauior euidently fore-
telleth the notable intricate estate of
the faithfull in after times : name-
ly, that many false christes, false apo-
stles, false prophets, shoulde arise
in the church, to the seduction of
many; charitie growing colde, and
iniquitie hauing the vpper hande.
Yea, heerewithall, that seduction
and delusion (as in the second E-
pistle of Paul to the Thessalonians
and the second chapter) should be
so strong, that if it were possible, the
very

very elect of God shoulde be seduced.

This generalitie of false prophetic, of horrible iniquitie, and mightie delusion, it can not stand with a notable and glorious visibilitie of the Church: nor yet can be considered where the constitution and pollicie is (as at first) sounde and vnshaken. Nay it argueth (according to that of Saint Paul in 1. *Tim.*

4. 1, 2, 3. and 2. *Timoth.* 3. 1, 2, 3, 4,

5, &c. and that of Saint Peter 1. e-

pistle 2. 1, &c.) that all shall lie in

horrible confusion and disorder, do

the holy men of G O D what they

can. Which also is denoted by the

* parable of tares, *Math* 13. 24, &c *

Touching which first and latter e-

state of the Church, hearken what

Ierome writeth on *Zephaniah*, 1.

Chronic. verse 12. *I will search Ieru-*

shalem with candles] *Rightly Ieru-*

shalem, that is, the church which

first was called *Iebus*, that is, trode,,

vnder

This I
haue mani-
fested largely
in my Anti-
doton.
Hieron. in
Zeph. 1. 12
Reste autem
Ierushalem,
&c.

„ vnder foote . Because it was con-
 „ culcate of the Gentiles , and was a
 „ laughing stocke to the Deuils , it
 „ was called *Iebus* . And after the
 „ peace of the Lord began to dwell
 „ in it , and his place made in peace,
 „ it was called *Ierushalem* . But be-
 „ cause in the last-times (as I haue
 „ oft said) Charitie shall freeze , and
 „ Iniquitie shall be multiplied , (yea
 „ the light of the Sun shall with-
 „ draw from *Ierushalem* , and the va-
 „ station shall be so great , that the
 „ verie elect of God shall hardlie
 „ be saued) the Lord therefore then
 „ with the Lanthorne of his word
 „ and Reason will search all the vi-
 „ ces in *Ierushalem* , and bring them
 3 into sight . Another plaine scrip-
 ture we haue in *Reuel. 6.* where af-
 ter our Salomen hath rid forth
 vpon the cleere word of Truth ,
 and Meeknes , and Iustice , and
 by the bowe of his right hand hath
 subdued a people vnto him : We

Pf. 45. 4.

pre-

presently after see bloodie persecution, scarfitie, death, slaughter, together with a fearfull darkning of the Sunne, blood stayning the Moone, accompanied with a generall Apostacie of the Church-
starres from the kingdome of heauen vnto earthly conuersation, effecting therewith a generall dissolution of all good order. All which things can be but mystically vnderstood according to the nature of prophecie, and so a plaine declaration of the Church turned vpside downe, with a losse of her large possibilitie and glorie. Other Scriptures may of Romanistes be held more litigious, these shall here suffice.

Besides the type and plaine evidence of Scripture, I will adde the argument of experience signed by Antiquitie. For the first 300. yeeres and better after Christes incarnation, we are not ignorant
of

III
Experience.

48 *A Description of*

- of a reasonable glorious estate of
the Church , for the which some
haue (not altogether vnfitly) vrged

2. Esd. 7. 28.
29.

that of the Apocryphall *Esdra*s , (a
thing that he might gesse at by com-
parison of Scripture) where in the
“ person of the Lord he saith : *My*
“ *sonne Iesus shall appeare (with these*
“ *that be with him) and they that re-*
“ *maine shall reioyce with him 400 .*
“ *yeeres . After these yeeres shall my son*
“ *Christ dye , and all men that haue life :*
as if he should say , Christ shall liue
in his Church 400. yeeres , then shal
he dye , and the Church be darkned.
And indeed , for so long we find
the writers giuing in a more excel-
lent testimonie , then for the 200.
yeeres after . But after 600. yeeres
(or there abouts) I trow that by
one litle horne starting vp at Rome,
and an other in the East (vniuersall
Pope and *Machomet* , both affirming
they haue the kaies of Paradise , and
speaking well of *Iesus* in generall
tearmes)

tearmes) a foule beast was moun-
 ted, that opened a bottomles pit of
 humane inuentions that darkened
 all. * Anthonie the Heremite (about
 the beginning of *Constantines* raign,
 he is said to see in a dream certaine
 Mules [*Altare insultantes calcibus*
&c.] leaping vpon the Altare with
 their feete, and ouerturning the sa-
 cred table: whereupon he should
 say, that by mixt and adulterate do-
 ctrine, and by rebellion of Schisma-
 tikes the Church should be harmed.
 And indeed (not long after) *Arriani*
potiti sunt Ecclesiarum gubernaculis,
 the abhominable Arrians got the
 Churches reines in their hands. Yea
 (saith venerable *Beda*) Peace was in
 the Church vntill the times of *Ar-*
rins his frenzie, which (*corrupto orbe*
toto) the whole world being there-
 with corrupted, did also with the ve-
 nome of his errour, infect this Iland
 of *Britaine* so far remoued out of the
 world. And this (as againe he after
 vrgeth)

Sozomen.
 eccl. hist. l.
 6. c. 5.

Bedz eccl.
 hist. de gentib.
 Angl. l. 1. c. 9.

”
 ”
 ”
 ”
 ”
 ”
 ”

vrgeth) notwithstanding it was condemned in the Synode of Nice. If Arrianisme so quickly got such an vniuersall head, what did also *Pelagius, Macedonius, Nestorius, Martin*, and all other heretikes their doctrine? All of them marching in battell aray against the Church; all of them termed by *Chrysostoms* Riual on Mat. 24. the army abominable in the midst of the Temple, preparing a seate for Antichrist. Ech of these wonne disciples, did drawe apart, and teare the vnseamed coat of Iesus in a thousand peeces. Not long after wee finde a man of sinne mounted in the midst of Gods temple, aduancing himselfe as a god, exalting himselfe aboue the thinges of God, treading christian kings vnder foote, and subduing all to his lustes, as the apostle *S. Paul*, and *S. Iohn* euidently fore-prophecied. If *Clemens* could say of the churches next succeeding the Apostles, ὀλίγοι δὲ οἱ

Incertus an-
sher on Mat.
34.

Clem. Alex-
andr. in stro.
lib. 1, fol. 2,

πατέρας ὑμῶν, Few children like the
Fathers (for few conuaied the do-
ctrine vncorrupted) what may we
say of the doctrine and churches e-
state in times long after ? euen that
which Ierome long since said:

————— *Inter Nitentia culta,
Lappæq; et tribuli et steriles dominatur Avena
Burres, thistles, and wilde-oates,
Domineere in midst of the wheate field*

Ierome a-
gainst the
Luciferians.

To spare the repetition of odi-
ous particulars , Experience hath
taught vs, how the wheatefield (af-
ter some sleepinesse of Ministers) it
became so pestred with visible and
incurable tares , that hardely anie
wheate could be scene. The Lord
his vineyard became so clogged
with thornes and briars , that hard-
ly any Vine coulde bee discerned.
The Barne floore was so full of
chasse , that the Grayne was al-
most inuifible . The holie man
Iob was scabs from the crowne of
the

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the head vnto the soule of the foote,
he sate vpon ashes scraping himself
with a potshard, his breath was cor-
rupt, his friends could hardly know
him : but yet not destitute of mo-
tion of spirit, of a good conscience.
The Church indeed was in Baby-
lon, subiected vnto Babels externall
gouernment : but with *Daniel*, and
the three yong gentlemen of *Iudah*,
it preserued a good conscience. The
yeeres of captiuitie expyred, it comes
forth of *Babel* in a great measure, but
without expectation of the former
Apostolicall glory. Yong-men wil
think the last Temple superexcel-
lent, but Aged spirited-ones will
weep, at the inferioritie thereof, in
comparison of the first. Diuers yet
with *Daniel* bide behind in *Babel*,
which somtimes come to their graue
in peace : somtimes do buckle with
Lyons, and depart to heauen in a
firie chariot with *Elijah*. So far are
we (whatsoeuer the Romanistes
barke)

barke) from condemning all our predecessors, or yet adiudging to Hell, all such as liue and dye amongst them. For as there be in our Church, who are not verily of it; so we beleeue there be many in their idolatrous Israell, who notwithstanding are not verily of it. Thus briefly I haue cleered, that notwithstanding the Church hath been euer visible, yet she hath sometimes (as also her *Figure*) been spoiled of her glory, darkned in her members, captiued of her aduersarie, destitute of her constitution. Now remaineth it I examine the reasons of such aduersaries as deny the Church alwayes to haue been visible.

The Arrians, Anabaptists, and Brownists, gone out of the Catholike communion, they oppose to the Church her euer visibilitie thus: First the typicall Church was not euer visible. Secondly, direct scrip-
E
tures

I

2

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tures testifie that the new-Church
should not be euer visible.

- I For probation of the first, they
say that the Church was not visible
in *Elias* his time: and to that purpose
they alleage the Prophets com-
plaint against Israell, *Rom. 9. 2*,
I. Kings 19. Whereto I answere:
I First, it is an ill shaped forme of rea-
soning to say, *Elias* saw no Church,
therefore no church was any where
visible: *Elias* saw no church in Is-
rael, therefore there was no church
visible there, nor yet in *Judah*. It is
a sophistication of this nature, *Tho-*
mas seeth not, therefore *Peter* seeth
not: There is no light here, there-
fore no where. Secondly, I answer:
2 *Elias* did not so reason: for his com-
plaint was not against *Judah* (wher-
in he knew that the Church then
flourished vnder good *Iehosopha*)
but against Israel the ten schismatic-
call Trybes, where then he feared
that bloody *Ahab* and *Iesabell* had
slaugh-

slaughtred all, from whose furie he then fled. But the Prophets assertion is corrected of the Lord saying, that he had reserued 7000. soules which bowed no knee (that is, did not outward substantial homage) to *Baal*. And indeed, if we consider (besides these Prophets which *Obadiah* hid in caues) the sundry schools of Prophets at *Ehas* his time of being rapt vp, we may easily belecue that God had a notable people in that schismaticall Israell: seeing he sendeth not forth many prophets, but when he is minded to gather in some large Haruest. Thirdly, we

3

- | | | | |
|---|-------------------|----|--------------------|
| 1 | <i>Adam</i> | 6 | <i>Iered</i> |
| 2 | <i>Sheth</i> | 7 | <i>Henoch,</i> |
| 3 | <i>Enosh</i> | 8 | <i>Methushelah</i> |
| 4 | <i>Kainan</i> | 9 | <i>Lamech</i> |
| 5 | <i>Mahalaleel</i> | 10 | <i>Noach,</i> |

These 10.
see in Gen.
1.3.&c.

The Church was visible in them
till the flood. After the flood, the
Church stretched it selfe thorough
the houses of Noach,

- | | | | |
|-------------------|---|-----------------|---|
| 1 <i>Shem</i> | } | 6 <i>Ren</i> | } |
| 2 <i>Arphaxad</i> | | 7 <i>Serug</i> | |
| 3 <i>Selah</i> | | 8 <i>Nachor</i> | |
| 4 <i>Heber</i> | | 9 <i>Thara</i> | |
| 5 <i>Peleg</i> | | 10 <i>Abram</i> | |

These ten see
in Gen. 11.
10. &c.

From Abram to the captiuitie of
Babel, and from thence vnto Iesus,
Saint Mathew draweth a direct line
in three times foureteene Generati-
ons, that is, two and fortie, accord-
ing to the number of Israels stati-
ons or pitching places mentioned in
the booke of Numbers chapt. 33.
As for Saint Luke, hee in his third
chapt. doth point out the first fruits
of God, from the first Adam vnto
the second. Saint Mathew from *Da-
uid* dooth, vnto the captiuitie, passe
through the house of *Solomon* his el-
dest sonne, finishing this mans seed
in *Iehoiachin* : from the front of
whose

whose name *Iehouah* remoueth* *Iah*,
 (as a signet from his finger, terming
 him *Coniah*) pulling heerewith *Nathan*
 (the other sonne of *Dauid*) his
 family into the line by adoption:
 beginning with *Salathiel*, and so to
Zerubbabel: and then downe by his
 eldest sonne *Abiud*, vnto Christ. S.
Luke beginning with *Ioseph* (the sup
 posed father of Iesus) hee steppeth
 vpwarde to *Zerubbabel*, by the line
 of his second sonne *Rhesa*: and so
 from him directly vpward to *Dauid*:
 not by *Solomons* house, which
 ended with the captiuitie, but by *Nathan*
thans line, the line of adoption. This
 paines haue the two Euangelists ta
 ken, for manifesting the church her
 visibilitie, from the beginning of the
 worlde, vnto Messiahs conmming.
 The Typicall church so ouerturn
 eth our aduersaries doctrine: for
 that was alwayes visible.

Compare 2.
 King. 24. 6.
 with Ier. 22.
 24. 28. &c.
 according to
 Greek forme
 Ieconias in
 Math. 1. 11.

Secondly, they alleadge certaine
 scriptures against the new churches

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visibilitie : the seeming strongest
whereof be these : first, *Reuelat. 12.*
where, by the woman, they truely
vnderstand the church (whereof the
virgin *Mary* was an arch-member)
and from her lodging in the wilder-
nesse for a time, two times, and halfe
a time, they vnderstand some long
time, wherein the church should be
hid from the sight of al, be inuisible.
I answer, scripture must be expoun-
ded from scripture, not by vnrea-
sonable fancies : for, where haue they
any one scripture, which *By being in*
the wilderness doth vnderstand *In-*
uisibilitie ? Rather lette them vnder-
stand, that the holy-ghost puttes vs
hereby in mind of the anciēt church
of *Israel*, fed in the wilderness, and
(as *Moses* sayth *Exod. 19. 4. Dent.*
32. 11.) carried as vpon the wings
of an Eagle : a figure of the worlds
state, through which the Church
heere is to passe, in her pilgrimage
spirituall.

Now,

Now, who will say, that *Israel* was inuisible in the wildernesse? Or that they could be considered, but onely according to secret Election? The flat contrary followeth. Such ill happe haue these men in their allegation of scripture. Another scripture is that before alleadged in *Ren.* 6. whence they would conclude an apostacie of the whole church. I answer again, scripture must expound scripture. Compare this wyth *Isai-*
ahs prophetic chapt. 24. last verse: as also with 34. chap and 4. verse, & with other like places, and it onely implyeth, a darke desolation of all church beauty, and orderly constitution: whereby God testifieth his anger against rich and poore, one & another. The Moone therefore is seene coloured like blood, whereby each meaneth a general persecution and bloodshed in the church: which cannot be, if the church were inuisible. And to this purpose, marke

howe in the twelfth chapter, when the red dragon assailed the Church wyth all his might, hee yet drewe downe but a third parte of the stars, some were reserued to shine in the Church: God euer in that reuelation shewing mercy to a remnant, whē otherwise the viols of his wrath were powred out vpon the malignant multitude. This theyr winde shaketh therfore no hauer. Another scripture is, *Ren. 13.* where (say they) all do take the beasts mark. Tis vntue, for the holy-ghost thus sayth: *All that dwell vppon the earth shall worshippe him* (marke the exception) *whose names are not written in the Booke of the life of the Lambe, &c.* And because such there shall be, he afterwarde concludeth, *Here is the patience of the Saynts.* So that Saints there shall be, who wyth patience shall conquere. And that is more plainly declared in the 11. chapter, where all the tyrannous raigne
of

of the beast (choose whether that beast be the body of cruell Emperours, or the sonne of perdition) GOD also hath his Prophetes, by whose ministerie, the oyle of God, his sauing grace is conueyed vnto his people.

Thus these men talke (no men so much) of the booke of *Reuelation*, before any one of the Seales be vnclasp'd vnto them. They should now at last learne to meddle lesse with this booke, seeing the holy ghost leaueth so fearfull a curse vpon these that adde their owne idle fancies therto, *Reu. 22. 19*. An other scripture they alleage, namely, *2. Thess. 2*. whence they affirme the Churches whole departure from the Faith. I answer: First the auncient writers did ordinarily vnderstand* it of a generall *Reuolt* from Romes Empire, which then had ruledome ouer the Nations of the earth. And that indeed is verie plainly

Ierom ad
Algasiam.
Tertull. de
resurrect. ca.
24.
August. de
ciuitat. l. 20.

plainly fore-told by *S. Iohn* in *Reuel.*

17. 16: Later writers (in respect of some after circumstances) do take it to be an Apostacie generall from Faith: but none that stinke not of heresie, do from thence conclude a flat Nullitie of the Church. A generall desolation there should be (as before in the *Reuel.*) but not a falling away in euery particular member. For this is an absurd forme of argumentation: *Many (or, the most) shall fall away: therefore euery one shall fall away.* The man of sin with his army abominable should enter into this new Citie and Temple of God (yea, rather rise vp in the midst thereof) sowing his perfidious doctrine, and planting his Idolatrous bottomles pit-inuentions, but yet neuer essentially subdue those soules vnto him, whose names were written in the Lambs booke. Spot them he might with many superstitions, but neuer subuert them in the Substance

stance of their Faith and Obedience : as * eif where I haue in writing plainlie euinced . If during Antichrists raigne there should be no visible people of God, then Antichrist should be no more Antichrist , seeing Christ had none in opposition against him. Anti-christ must euer haue some to warre against : and there must euer be some to wage battaile against Antichrist. Otherwise fire would drop from Heauen , and the world thereupon be presently consumed: seeing there were none in the earth who had the word of Couenant in their mouths. Such Nouices are ignorant of the promise sealed by the Father vnto *Messiah* the Churches Redeemer.

* *My spirit (saith he) that is vpon thee, Isa. 59.21. and my words which I haue put in thy mouth, shal not depart out of thy mouth, nor out of the mouth of thy seed, nor out of thy seedes-seed, saith Iehonah, from henceforth euen for EVER.*

And

In my Antid.
as also in my
Visible Chri-
stian.

Reu. 7. 1. &c.

Bullinger part.
2. in annot.
tabula 5.

And to this purpose (when the sacred *winds of God breathed by the *four Evangelists* were to be held back in an vnknown tongue) the Lord taketh order for many Iewes, and moe Gentiles: that they should notwithstanding carie (not onely in their heart, but also in their fore-heads) the visible marke of true Christianitie. *Bullinger* in his Epitome of times (hauing spoken of the most accursed times wherein *Pharises, Saduces, Essens*, crept into the Iewish Church) he addeth: *Interim non dubium est &c.* Meane time it is not to be doubted, that true doctrine continued vncorrupted amongst the litle remnant of Gods people. For *Simon Iustus* (called also *Hillels* son or disciple) and *Zacharie* Iohn Baptists father, as also the Elders of our Sauour (so well as others whose names are vnknown) they conserued (doubtles) the Substance of religion: not bowing their knees

knees to the traditionary and seditionary Baal. For in all times the Lorde reserved to himselfe a Church: yea, in the midst of heresies, schismes & corruptions. And them times were a type of these our last times, wherein at this day we live. In which pad of Bullinger, Caluine, Peter Martir, & al of any note in these latter times do vniformely walke. This poynt I will (to the shame of hereticall Christians) shutte vp with Sybillaes prophecie.

„ The last
times of Iu-
dahs church
is a type of
our times,
„

Sed postquam Roma

Sybil. l. 2.

Aegyptum reget, imperioq;

Frœnabit, summi

tum summa potentia Regni

Regis inextincti

mortalibus exorietur.

Rex etenim sanctus

veniet, qui totius Orbis

Omnia seclorum

per tempora sceptra tenebit.

Wherein she plainely affirmeth,
that after Rome shall rule ouer *E-*
gypt

gypt (and that it did presently after *Herods* creation of King for *Iudea*)
 a most high King (namely *Messiah*)
 should set vp a kingdome ouer the
 whole world, whose kingdome shall
 haue no end. In the second place, so
 this secōd doctrine is clered, name-
 ly, *That the New-testaments King-*
dome once established, it neuer after
can be totally remoued.

Nowe it remayneth we consider
 more particularly this same Cittie:
 and that is doone by searching out;
 first, what is the Citties foundation:
 then in the next place, who bee the
 Citizens.

The foundation of this City (that
 is, of this Church) it is, first, Person-
 nall; secondly, Reall. Personall, as
 the Church is sayd to be built vpon
 some person or persons: Reall, as it
 is said to be built vpon some Thing
 or matter. The foundation perso-
 nall is two-folde: first, as it is built
 vpon Christ: secondly, vpon the
 Apo-

Apostles and Prophets . That Ie-
 sus Christ is the foundation, harken
 to. Paul (1. Cor. 3. 11.) Other founda-
 tion can no man lay (than that which is
 laid (which is Iesus Christ . That the
 Apostles and Prophets are also ter-
 med Foundation, harken to the same
 Apostle (Ephesians chapter 2. verse
 20.) And ye are built vpon the foun-
 dation of the Apostles and Prophets,
 Iesus Christ himselfe being the chiefe
 corner stone. Nor is the word foun-
 dation expressed in both these pla-
 ces , otherwise then by one and the
 same word (Θεμέλιον, Theméliōn) in
 the original . Aquinas remembreth
 both these, thus : *Unum habet per se*
soliditatem &c. The first of them ,
 hath the soliditie of it selfe (like as
 some Rock wheron some edifice is
 builded, and vnto this foundation
 Christ Iesus is resembled) for he is
 the Rock spoken of in *Math. 7. 24.*
 25. Th' other foundation , it hath
 the soliditie (not of it selfe, but) of
 the

Tho. Aquin.
 super 1. Cori.

3.

“ the other solide subiect (like as
 “ stones which first are placed vpon
 “ a solide Rock, and in this sense the
 “ Apostles are called the foundation
 “ of the Church, *Ephes. 2.20.* So far
 “ the Schoolman.

Touching the foundation *Real*,
 it is onely the Faith or Gospell of
 Christ Iesus, whereon the Church
 or faithfull are said (often of diuers)
 to build. And this Gospell is som-
 times called *Simply*, the gospell of
 God and Christ Iesus (as in *Rom. 1.*
1,9,16, and 15,16,19,29, &c.)
 Sometimes *Respectively* the Apo-
 stles gospell, as in *Rom. 2,16, and*
16.25. The Gospell of God and
 Christ Iesus it is, as they are the Au-
 thors therof: but the Apostles gos-
 pell, as they are the Preachers ther-
 of. Both these senses of foundation
 remembred, let vs come to examine
 the *Romanistes* on the one hand:
 and then the *Brownists* on the other
 hand.

The Romanists from these words in Matth. 16. 18. *Thou arte Peter, and vpon this Rocke I will builde my church*, they with tooth and nayle labour to enforce, that Saint *Peter* is the Churches foundation, that vpon him(as on a Rocke) it is builded:as if these wordes, *on this rocke* were spoken of *Peters* person, and (which more is) of al Romish Pops succeeding in that Sea. Let vs examine the Text. Our Sauior demanding of the Apostles, whome they did say him to be? *Peter* (in the name of all the rest) answereth: *Thou arte the Christ, the sonne of the liuing God.* Then Iesus saide vnto him, *Blessed arte thou Simon the sonne of Ionas, for flesh and blood hath not reuealed it to thee, but my Father which is in heauen.* And I say vnto thee, *Thou arte Peter, and vpon this Rocke I will builde my Church.* Vpon which Rocke? vpon *Peter*? Then hee woulde haue said, *Thou arte Peter, and vpon thee:*

F not

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 not vpon this rocke) I will builde.
 The change of speech, from *The* to
This, from *οὐ Πέτρος* thou *Peter*, to
ἐπὶ ταύτῃ τῇ πέτρᾳ vppon *This very*
Rocke, it argueth, that Iesus would
 haue *Peter* to looke from himselfe
 to some other person or thing. If to
 some other person, then only to him
 selfe, whom *Peter* had confessed to
 be the very Messiah. Which Christ
 is onely sayd to be the Rocke, *1. Co-*
rin 10.4. The worde *Foundation* is
 communicated also with the Apo-
 stles and Prophets, but the tearme
 Rocke is neuer giuen vnto anye
 meere creature : For hee that is
 God, can onely be the rocke of our
 saluation. And to keepe people
 from applying the tearme Rocke
 vnto *Peter*, the Holy-ghost pre-
 sently after recordateth, how (be-
 cause of his euill counsaile soone af-
 ter) our Sauour saith vnto him **Get*
thee behind me Satan, thou arte an of-
fence vnto me, &c. And not long af-
 ter

Matth. 16. 23

ter hee three times forswearth his Maister. Yea, after he hadde receiued (in the day of Pentecost) a fulnesse of the Holy-ghost, he halteth in his ministerie, and draweth *Barnabas* into the same dissimulation (*Galathians* chap 2. verse 11. &c.) for which the holy apostle *Paul* resisteth him to the face, and blameth him. And that this was Saint *Peter* the Apostle (and not some other *Cephas*, as some malicious Romanists haue lately vrged, but indeede an auntient errour) first obserue how they oppose to *Paul*, who saith it was *Peter* (whome in the Syriacke terme hee before calleth * *Cephas*) but also vnto the auntient Fathers, as *Tertullian*, (in *prescriptionibus aduersus heret.*) *Ambrose* (in *ep. Gala. cap. 2.*) *Chrysostome* on the *Galat.* chap. 2.) *Augustine* *contra mendac. ad Consentium cap. 12.*) *Ierome* on *Galat. 2.* *Cyrill* (*contra Iulian. li. 9. in fine.*) * *Beda* on *Galath. 2.* &c. Yea heerein

* *Elias* in Thisbi affirmeth, that *Simon* (*Jesus* of Nazareth his disciple) he was called *Cepha*, which signifieth Strength.

* Collecting in out of *Austines* epistle to *Ierome*, as also out of other his writings. So doth *Aquinas* on the same place.

they oppose vnto *Gregorius Magnus* their Pope, cōfuting the same fond fancie in his eighteenth homily vpon *Ezekiel*, post *B.* Thus the Romanists propound vnto vs weake foundation, *Peter for Christ*, the creature for the Creator.

To shutte vp this poynt briefly, hearken to *Augustines* testimonie :

* August. in
Ioh. tract.
124.

* Non enim
a Petro Pe-
tra, sed Pe-
trus a Petra,
&c.

" * The Church is founded vppon
" the Rocke whereon Peter tooke his
" name. * For the Rocke was not de-
" riu'd of Peter, but Peter of the
" Rocke : euen as Christ is not so
" termed, of Christian, but Christi-
" an of Christ. Vppon this Rocke
" therefore (saith hee) whome
" thou hast confessed, I will build my
" Church : for the Rocke was
" CHRIST, vpon which foun-
" dation also Peter himselfe is built.
" ded. Whereunto ioine that of I-
" sidore : * Peter tooke his name of the
" Rocke, that is, of Christ : vppon
" whome the church is founded : For
Christ

* I. id. hisp.
lib. 7. etymo-
logiarum c. 9

“ Christ was the Rocke, upon which
 “ foundation, Peter himselfe was also
 “ builded. If they will that Peter
 shoulde be, in some sense, a founda-
 tion, then they must admitte all the
 residue of the Apostles in the same
 respect to be foundations. And that
 is it which Saint Iohn in his *Apocal.*
 22. 14. speaketh of, when hee seeth
 this *Ierushalem* to haue twelue foun-
 dations, and in them, the names of
 the twelue Apostles.

Obiection.

But Peter only had the keyes gi-
 uen to him.

Answer.

First, that is nothing to this : Se-
 condly, it is false: for the keys (name-
 ly, the power of binding and loo-
 sing) is afterwardees giuen to many
 others, euen to the whole Church,
 so well as vnto him, *Iohn* 20. 22, 23.
 And this *Origen* precisely (from the
 same place of *Iohn*) doth prooue in
 his Homily on *Mathew* 16. not to

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 speake of other Ancients, (as Cyprian de simplicit. prelat. Aug. super ioh. 124. Tertull. scorp. aduers. Gnosticos. 10. Rabanus c. 8. de pœnit. Ansbert. li. 3. c. 5 in Apoc. &c.) who grant, that in Peter was considered the church, to whom the power is giuen of binding and loosing spiritually.

Chrys. serm. de Pente-
 coste, Super
 hanc petram,
 non dixit su-
 per Petrum
 &c.

If we consider Faith, that is, the Gospel to bee the foundation of the Church, then that is it which diuers haue well vnderstood: seeing Faith is the hand which coupleth Christ and his church together. Hence it is that Chrys. thus writeth: Vpon this Rocke, not vpon Peter: for not vpon man, but vpon the Faith Christ buildes his church. And what was that Faith? (namely) Thou art Christ the sonne of the liuing God. Nyssenu. (in testim. delect. ex vet. testa.) vtters the same. So do Theophil (in Mat. 16.) Smarag. on the same place: and Vkt. Antiochenus saith, that frō this faith & sound doctrine, Peter receiued his name, on Mar.

Mar. 3. not to mention any others. Thus, respect we scripture, or heare we the Antients their testimony, the Romanists still are found loosers.

For the Brownists, what foundation doe they by their necessarie consecution propound to vs? This forsooth, *The outward Constitution of the Church*, that is, *The forme of plantation and church-gouvernement*, and this is their *Puppis* and *Prora*, the load-star of their Course. Inso much as they deny to haue communion in prayer, in preaching, in sacrament with any such Church whatsoeuer, which hath not bin so planted, & is not so gouerned, as they conceiue of the Primitiue churches their plantation and gouernement. And as they deny spirituall cōmunion with *England & Scotland* as failing in both: so let it be such of the *Dutch & French* churches as haue planted their church rightly in their own iudgement: yet bicause of som few things in gouern

ecclesiasticall, which they dislike, they, not onely deny communion with them (yea for very hearing the worde) but also excommunicate such of their people * as shall but ioyne with them in prayer or in preaching. Whereby it commeth to passe, that this people (maintaining that that their father *Browne* dare not) they conceiue of themselves, for the onely true visible church of God which can be throwly communicated with.

* So Maister
Pe. Al. Mai-
ster M. Sl. &c
came to be
excommuni-
cate.

I.

August. in
ep. 48.

Briefly to returne answer: first, they take it for granted, that the faith of Christ was amongst vs first planted, by force of the sword (not by preaching of the worde) whereby came to passe, that all wicked were recciued, &c. Let it be so. *Augustine* indeede was once of opinion, that no compulsion herin was to be vsed, but (by his felow ministers) being put in mind, how his owne citie was wholly Donatists, til feare of im-
pe-

periall lawes brought them from that schisme, to catholike vnity, the good man changeth his minde, al-leadging such Scripture, *Prouerb. 9. 9. and 29. 19. &c.* And I woulde gladly know of these men, to what end a Christian hath the sword put into his hand, if not (with *Nehe-miah, Iosiah, Hezekiah, Iosaphat, Asa, &c.*) to driue the subiectes vnto outward conformity of holinesse & righteousnesse? Take away this vse of the sworde, and then so wel with Anabaptistes remooue Magistrate and his sword out of the church.

Obiection.

But it was prophecied, that the Church should be a voluntary people, *Psal. 110. 3.* and Christ gathered and planted his Church by the word onely.

Answer.

The Anabaptists do apply these thinges aswell to their purpose, adding further, *The Primitive churches had*

78. *A Description of*
had no Kings in them &c. therefore
Kings (as Kings) not of a true esta-
blished Church. And thus Brow-
nisme leadeth to Anabaptisme. But
least the crie of these Lapwings
draw me from my purpose, I leaue
the Brownist to answer the Ana-
baptist; and this shall be my an-
swere to the scripture and our Sa-
uiours practise. It is true, peo-
ple were and did voluntarilie giue
vp their names to Christ vpon the
Gospels preaching. Christ herein
would not vse the sword: not be-
cause it had been vnlawfull (for
he in himselfe vsed a whip in the
Temple; and forcibly ouerthrew
their chaunging tables) but be-
cause (for the first plantation of
the Gospell) he saw it not to be
expedient. The weakest and foo-
lishest meanes (in mans iudgement,
1. Cor. 1, 27, 28, 29,) he now did
vse, that so no flesh should reioice
in his presence. As he vsed onely
his

his woord, so he chose vnlearned men for the publication thereof. And because none should say, that it was no maruell, though simple subiects became Christians, seeing some of their Kings were first Christians, the Apostle therefore before said, *Not many Mighty, not many Noble are called.* To conclude now, *That the Sword hath not his use in churches plantation &c.* they may aswell conclude, *That Noble men, wise and learned men, they haue nothing to doe in Church plantation.* Indeed, when there cometh a *New-Christ*, and *new Apostles*, we will either graunt they conclude well: or else we wil hold them and the new Christ accursed.

Secondly, they assume [*That the sword planted first the Faith here*] which we deny. First, it cannot be but the first plantation of the *Faith* wheresoeuer, it must bee by the *Gospell* preached. The sword may
make

II.

make a noyse together with the Words voice, but none can by the sword alone take any knowledge of the Gospell. Besides, it appeareth by auncient record, that the Gospell came into this land in the Apostles times, according to that in *Rom.*

*Tertull. ad-
uers. Iud. ca.
7.*

10.18. *Tertullian* saith, *Britanno-
rum inaccessa Romanis loca, Christo
vero subdita &c.* That the Britans

(euen in such places as Romaines had not accesse vnto) they were subdued to Christ. That *S. Paul* (after his first captiuitie at Rome) should come into these partes, *Theodoret*

*Theod. l.9.
de cur. Græc.
affect.
Niceph. l. 1.
ca. 4.*

writeth, *Nicephorus* affirmeth that *Simon Zelotes* came into Britaine.

And *Iohn Bale* (from auncient *Gildas* our writer, and from others) affirmeth, that *Ioseph of Arimathia* was sent into Britain by *Philip* the Apostle, after the dispersion from the Galles, & this to be about the yeere of our Lord 63. Yea, that *Iames* with some others did repaire to, and preach

preach in Ireland, *Vincentius* writ. Vinc. 8.c.7.

teth. But more of this I haue written in my *Antidoton*. Who came first hither with the Gospell, it skil-
leth not: sure we are it came here,
for we find it here, and the Brow-
nists against his owne soule must
confesse it: except they will tell vs
that them selues haue receaued the
Gospell vpon Sea, or in some fo-
raigne country. *Obiection*: But this
proueth no way an orderly planta-
tion of the Church to haue bin here.

Ans. Yes forsooth, except you wil
haue a companie of beleeuers dwel-
ling together in the Faith (as the
Church first did lodge in a myles
compasse by *Welles*, now tearmed
Glascon-bury) to liue without rule,
without forme of true gouernment.
If they liued at first like Libertines
(which no sober spirit can think)
then we must greatly lament that
none of the Brownists were then
with them for instructing them in dis-

discipline. *Obiection*: Let it be what
 soeuer it was, yet we find not true
 discipline now. *Ans.* Some of you
 haue also said, that neither we haue
 the Gospell: but if some of you vp-
 on better aduise do graunt we haue
 the Gospell for the substance, I
 think ye had best graunt also disci-
 pline for the substance: that is, such
 externall gouernment as (for the
 substance at least) doth stand for the
 Gospell, for Christ. And that the
 Gospell shall so soundly be prea-
 ched, and gouernment so faithfully
 executed of any Churches in these
 last times, as was at first, none of
 wit can beleue, becau'e our Sauer
 and the Apostles do fore-tell the
 contrarie (*Math.* 24, 27, 28, 29,
Luk. 17, 22, 23. *Math.** 13, 24, &c.
1.Tim. 4, 1, &c. *2.Tim.* 3, 1, &c. *Re-
 uel.* 13, 11, &c. *2.Thess* 2, 3, &c.) and
 yet no reason nor warrant of run-
 ning out of the Catholike wheat-
 field or Church, vnder a pretext of
 Re-

My Antido-
 ton openeth
 that point at
 large.

Replantation : but rather to keepe within, and as we can, and may, to labour for Reformation.

But where they say , *You want Christs gouernment , and in the rounge thereof you hane Antichristes , and therefore we seperate*, I more particularly answer. First, (after *Peters* confession in *Math. 16*) our Sauior doth not promise that outward Church-gouernment shall preuaile for euer against *Hell-gates* (and themselves graunt it hath not) but only *A true being of the Church*, by reason of the Rock wheron it should be builded. Secondly , let them marke that *Pe-* 2
ter maketh no confession of Church discipline (for as yet he had not learned that) but of Christ Iesus to be as verilie the Son of God (vnseen of flesh and blood) as he was man, well seen of flesh & blood. Who being the Christ or Messiah, did verily carry with it that there was no other by whom Saluation was wholie, or in part

part to be effected. And the knowledge, beliefe, and apprehension of this (not exteriour discipline) is the essential foundation of the Church: Which who so holdeth in the vnitie of the Catholike Church, they are to be held of this Catholike Citie, and not because of imperfections to be seuered from : because *Iehonah* is *Shammah*, *There*. Thirdly, let them consider, that as outward Church gouernment is not the mark or badge euer of true Christians (for in the Brownists iudgement, many of the Anabaptists haue that : and we know that *Iesabel* with her spiritual children, *Balaams* sectaries, the faction of beastly *Nicolaitans* &c. (*Reuel. 2. & 3.*) they were in the Asian Churches, rightly established and possessed of right gouernment, (but yet bearing the badge of Antichrist) so neither is humane regiment a marke euer of false Christians. For if Christ his
gouern-

gouernment externall , it can not
 cause all vnder it to be (vnto vs) true
 visible Christians: much lesse can
 humane regiment , or Antichrists
 outward gouernment , cause all vn-
 der it to be (of vs) reputed An-
 tichristes . Seeing Anti-christes
 gouernment can not haue more
 vice in it , then there is vertue in
 Christes . Fourthly, they know not
 what Antichrists marke is : for if
 euery good thing be not the marke
 of a true Christian (for *Arrius* ,
Nestorius, yea , euery Heretike hol-
 deth some good thinges) so nei-
 ther can euery bad thing be the
 badge of Antichrist : for then eue-
 ry man should be Antichristian ,
 seing euery man (at least somtimes)
 hath some bad thing visible in him.
 As Antichrist is opposed to Christ,
 so in nothing so much , as in the ve-
 rie foundation of Religion ; ^{1. Cor.}
 which the Apostle *S. Paul* teacheth ^{2. Thess. 1. 4.}
 him *Anti-keimenos*, the Loyer

of an opposite foundation. And in very troth, as it is the verie essentiall truth of the Gospell, which is the mark of a true Christian: so, it is the very fundamentall falshood of Antichrist, for the which he is entituled Antichrist, & his members Antichrists. The foundation false (not hay, stubble, &c. vpon a true foundation, I. Cor. 3. 10. &c.) is the beastes marke differencing his people essentially from Christes. *Obiect.* But the Apostle saying, *Let euery man take heed πῶς how he builds, not τι, what he builds;* it argueth he there speaketh of the manner of teaching, not of the matter taught. *I answer:* He intendeth both maner and matter. And that may be seen; First, by comparing the 2. chap. & the 1. verse with that which foloweth there, & in this chapter: for he compareth not only his plaine manner of teaching with humane Eloquence, but also, the plaine matter of the Gospell with
the

the worlds wisdom, which elswhere
 he tearmeth * *Philosophie*. Second- Coloss. 1. 8.
 ly, gold, siluer, &c. hay, stubble, &c.
 they cannot in any propriete so
 much resemble manner, as matter :
 specially compared with Fire which
 is not appointed so much to trie the
 manner, as the matter or thing it self.
 Thirdly, seeing Eloquence may
 stand with Christ the foundation :
 first, for that it is the gift of God : 2.
 is sanctified to his people, *Exod. 4. 10.*
11, Eccles. 12. 9. 10, Act. 18. 24, 1.
Cor. 1. 5. Lastly, an hundred schol-
 lers may be called together for de-
 fining fully what is the Primitiue
 forme of Church-regiment, and 3.
 of them (though otherwise good-
 men) not be found in one iudgment
 for all things. How vnwise therefore
 are these people, that about the
 forme of discipline, do rend them-
 selues from the Catholike Citie of
 god! Our Sauour foretold that ther
 should be such schismatical spirites,

who in these confused times would
 cry, Come into the desert, come
 into the secret places, Christ is here:
 but therewith he saith to his sheepe,
Go not thither, nor follow them,
Luk. 17. 23. Thus much briefly
 touching the foundation of
 this new Citie Jeho-
 uah-Shammah.

This



was not vttered, as being preuen-
ted by the time.



He founda-
 tion· confi-
 dered, it now
 remayneth. I
 speak of the
 Citizens, &
 that so brief-
 lie as I can.

The Citizens are as the Citie is
 considered. This Citie being the
 Church extended from the East to
 the West, it must be considered,
 either as existing of all Christians
 good and bad (and so Heretikes,
 Scismatikes, Pharisaicall professors
 &c. are all Citizens, though bad Ci-

tizens :) Or else, as it existeth only of such as are sanctified (according to the end of their Election, *Ephes. 1. 4.*) who are in verie deed the liuely members of Christ Iesus.

I In the first consideration all are Citizens, by reason they haue receaued the outward badge or cognizaunce of Christ, and so by Baptisme haue giuen vp their names to Christ. Who before they appeare euill, are of vs to be deemed true Christians: but appearing euill, and not obaying the Churches voice for repentance, they are to be denied all familiar communion (specially in ecclesiasticall ordinances) but not without some hope that God wil, in time, recouer them: seeing the first excommunication is but for humbling the proud flesh, that so the spirit may, in the Lord his good day be saued, *1. Cor. 5. 4. 5.* As for the second excommunication (termed *Maran-atha*, *1. Cor.*

16.22,) it is seldom inflicted on any by the Church, because such is their Apostacie from Christ, as for the which the Church denieth afterwards to sacrifice or pray for them, *Heb. 6.1, 2, 3, 4, 5, 6*, compared with *Heb. 10.26*, & *1. Ioh. 5.6*, and easily the Church dare not so iudge and leaue any soule vnto the Lord his comming to iudgement, as the Syriake phrase (*Maran-atha*) importeth.

And that the Church is considered in such sence (namely to consist of good and bad) it is to be heeded first in her types (as in *Noahs Arke*, and *Israels congregation*, as also in such of the New testaments scriptures, *Math. 3. 12*, and *13. 24. &c.* and there in *vers. 47. &c.* and *24. 40, 41. 2. Tim. 2. 20*, with many of like nature. And so are ordinarilie vnderstood of our Auncients.

That the Church is also vnderstood of such as be really sanctified and borne anew through the immortall

מָרָנָא

Maréa

Dominus,
Dan. 2. 47.

מָרָנָא

Athá,

Venit, vt
in Ezra. 5. 3.

feede of God his word, and the inward operation of his spirit, it may appeare: first from the end of Election and vocation, which is, vnto sanctification of the Spirit, wherevpon they are called *Saints*, or *Holy-ones*, *Rom.* 1.7, and 16.2. 15, 1. *Cor.* 1.2, & 6.1, & 16.1. 15. & *alibi saepe*, compared with, *Ephes.* 1.4. *Iohn* 15.3, & 17.17: Secondly, by such expresse testimonie, *Ephes.* 5.25, 26, 27, *Heb.* 12.14, 1. *Cor.* 6.19, 1. *Pet.* 1.9. And of this sort of Citizens is that *Ierushalem* from heauen, and that Tabernacle of God with men, which *S. Iohn* seeth in *Reuel.* 21.2.3. vnderstood so of Auncient and moderne writers: though sometime of the triumphant Church also.

Rabanus ca.
8. de modo
pœnitentiæ.
Bale hereon.
Beza in ser.
20. of Chr.
passion.
Tho. Aquin.
on Galat. 4.
26.

Obiection.

Here is a citty wherein no vnclean thing enters, but the best of God his people here haue vncleane things in them: therefore here they cannot be
the

the Citizens of this new Ierushalem.

Answer,

The Antecedent is true, but the illation (or consequent) is false. For they are sayd to be *Cleane*, not simply, but respectiue: that is, in respect that they are alredy in the *Lau*er of regeneration cleansed. so in part, as in Christ their head it is considered Absolute and perfect. And that in S. *Iohn* citizens there be imperfections, it may appeare in 22. chap. verse 2. where hee sayth, that the leaues of this citties wood (the *Tree of life*, Christ Iesus in his word and spirit) they were to heale the Nations with. Whereas the healing of vs (in regarde of our spirituall sores) it appertaineth in proprietie to this life, besides that the Lord tearmeth things that are not, as if they were: because his *Velle* is *Esse*, his present *Wil*, is present *Werke*: but vnto vs reuealed in time. This holy people (for if the first fruites be holy, so is the

the

the whole lump; and if the roote be holy, so are the branches, *Ro. 11.16*) for theyr sakes the wicked tares are spared, *Math. 13.29*. yea the Sodomiticall worlde (were it not for this righteous *Lot*) should soon be consumed with fire & brimston. Wicked within, wicked without, they all fare the better for this little Citties sake: and yet they can intreate it no better, than *Laban* intreated *Iaakob*, *Sodom* intreated *Lot* & his good angels, no better than *Saul* vnto *Dauid*.

While *Iudahs Ierushalem* stooode with her Temple and ceremonies, then these Citizens (for one gentle swallow makes not a summer) were the seede of *Iaakob* or *Israel*, pent vp within the typicall *Canaan*: but now this new citties people are stretched from Sea to Sea, from one ende of the world to an other; consisting of all nations and kinreds, and people, and tongues, *Reuel. 7.9*. Sayd I of all tongues? Yea: not onely all sorts
of

of people, but all sortes of tongues are to stand before the Throne of Christ, and prayse him. Not onely the Hebrew, the Greeke, and Latin tongues (wherein our Sauours *Inscription* was written) but all the tongues that were giuen vnto the apostles in *Actes* 2. ch. whereby they were enabled to preach the doctrine of faith vnto all sortes of people. Which were a sufficient confutation of the Romanists seruice in sole Latine (compared with *1. Corin.* 14. 16.) But because no instrument shal be lacking, for cutting off that euill, themselues now at last haue turned the new testament into English, for euery Lay man to looke into: as also haue made English Manuels of prayer, besides their turning of *Iesus his Psalter* (blasphemously so called) into our language: So great is the Truth, and preuaileth.

Secondly, these are that *Ierushalem* which is here tearmed *Iehouah Sham-*

Shammah. The Lord is there: Where?
 in this Citty, in this people, for they
 are the *Habitation* and *Temple* of the
 mighty God of *Jaakob*. God riseth vp
 in them, and they grow vp in God :
 and so (oh depth of wisdom & mer-
 cie) God and Man becommeth *One*.
 The diuell at first saide to *Euah*, that
 in eating the forbidden fruit, they
 should become **AS GODS**. He
 meant *As Diuels, Blacke gods* : and
 yet hee spake truer than hee was a-
 ware. For as the creature cannot be-
 come the Creator, so we are not be-
 come really *Gods*, but we (through
 his free fauour that called Light out
 of Darknesse) are become really *As*
Gods : not אֱלֹהִים *Elohim*, but
 *אֱלֹהִים בְּאֵלֵינוּ *Kelohim*. Vnto this
 City and people appertaine the pri-
 uileges of grace in this life, & the ex-
 hibition of glory in the other life. In
 a word, al the things of God, are for
 these people, called to be *As gods*: for
 in his presence is the fulnesse of ioy,
 and

Gen. 3 5.

and at his right hand are pleasures
for euermore, *Psal.* 16. 11.

Much contention (about our
Lords yeere 666) was betweene
Rome and *Constantinople* for supre-
macie vniuersall. *Rome* woulde bee
chiefe, because it had beene the an-
tient seate of the Emperours. *Con-
stantinople*, Bishop woulde haue it,
because *Constantine* (the first christi-
an Emperour) hadde of *Bizantium*
made it *Constantino-polis*, and so in-
uested it with his owne name, mak-
ing it also an emperors seate. Marke,
that neither of them could alleadge
then any *Donation* from *Constantine*.
If there had beene then such a Do-
nation as now they tell vs of, howe
greatly would it haue helped *Romes*
plea? But as neuer of these Anti-
ents it is once mentioned, viz. *Euse-
bius*, *Entropius*, *Ruffinus*, *Socrates*,
Theodoret, *Enagrus*, *Paulus Diaco-
nus*, *Beda*, *Orosius*, *Zonaras*, *Nicepho-
rus*: Nor of *Ierome*, *Damasus*, *A-
thana-*

A Description of
thanasius, Basil, Ambrose, Optatus
Mileuitanus, Gregorius Nissenus,
Gregorius Nazianzenus, Augustine,
Chrysostome : nor of the Romaine
 Bishoppes in the Councells, which
 then had beene of much moment)

* See Auen-
 tinus lib 2 de
 rebus Boio-
 rum.

* Nauch in
 generat. 1 1
 suæ crono-
 graph.

So, * *Pius secundus* Pope (a man ve-
 ry expert in Antiquities) he laugh-
 ed this toy to scorne, accounting it
fabulam inanem, a vayne fable. * *Nau-*
clerus fathers it on *Isidore*, but in his
 antient Books no such thing found.
 And no sooner start vp this *Fict-do-*
nation but the lerned opposed. This
 did *Marsilius Patavinus* in his *Defen-*
der of Peace. So dooth *Laurentius*
Valla in his *Declamation*. So didde
Antoninus Archiepiscopus Florenti-
nus, in his historie. So doth cardinall
Cusanus in his *Catholike Concor-*
dance l. 3. c. 2. sent vnto *Basils Coun-*
cell. So doth *Aeneas Silvius* (after-
 wards Pope) in his dialog. So doth
Raphael Volateran in the *life of Con-*
stantine : *Hierony. Paulus Catalanus*
 doctor

1. Part. tit.
 8. c. 2. § 8.

doctor of both laws, and chamberlaine to Pope *Alexander* the sixt, in his booke entituled, *Practica cancellaria Apostolica*.

Ulrich Hutten writing to Pope *Leo* the tenth, vppon *Valla* his booke, hee saith plainly, that the Donation was forged *per pseudo-pontifices Orientis*, by the Easterne false-popes: not to speake of *Luther* and others. But to finish that point; what time *Bizantiums* Bishop begunne to labour for such vniuersall headship, *Gregorius Magnus* bishop of *Rome*, he that in humiliation first tooke the title *Servus servorum*, he is bolde hereupon to * write thus: *Ego* * *Li. 4 c. 24.*
fidenter dico, &c. I constantly affirm, „
 whosoever calles himselfe vniuersall „
 priest (or desires so to be called) in „
 that his puffed vp estate, hee fore-run- „
 neth Antichrist: and in his 39. E- „
 pistle hee tearmeth it *Nomen blas-*
phemia) a title of blasphemie, which
 title soone after *Gregories* time was
 by blo-

bloudy *Phocas* giuen to the Pope of the seauen hilled cittie. And thus, where on *Rome* before was written *Roma aterna*, censured by * *Ierome* for a name of blasphemy: nowe by their owne Popes censure, that Citties *Arch. priest* hath to himselfe assumed no better. Thus their clay & yron will not be ioyned together: no baulme will cure this *Babel*.

Hieron. in
epist. ad Al-
gasiam.

But wil the faythfull know what City is Eterne? That is this new *Ierusalem*, the City of the Saints. Helish power may oppresse it, but neuer suppress it. Wilt thou knowe what City is supream? That is this *Ierushalem* from Heauen heauenly. Wilt thou know to what Bishop al supremacie vniuersall is due? That is, to Christ Iesus, who himselfe is *Iehouah*, and hath obtayned a name aboue all Names, and he is the head of the Churches bodie, [*Coloss. I. 18.*] he is the beginning and first borne of the dead, that in ALL THINGS

THINGS he might haue the pre-eminence. And this vniuersall supremacie was figured darkly vnder the *Hie-priest* of *Ierushalems* Temple, who had such dignitie ouer that shadowing Church, as none but he might enter the most holy place: only to him in the last place were difficult matters brought for decision: and by his death were such set free, as before for vnawares bloodshed had taken sanctuarie. All which beeing shadowes of good things to come, the bodie whereof was Christ [*Heb.* 10. 1, and 9. 11. 12, *Coloss.* 2. 17.] now we are to consider al anew, as beseemeth that which is substantiall, not ceremoniall.

Thus the Citie and the Citizens are the same: and *Iehouah* is *There* one with the same, though not the same. In this Citie he dwels gouerning the Citizens, subduing all their senses, all their affections, the whole

H

man

man to himselfe. And round about this Citie he causeth his Angels to pitch their tentes of defence. Nay, which more is, * as the mountaines were round about the typicall Ierushalem, so is *Iehouah* himselfe (as a consuming fire) round about his people henceforth and for euer. To the Citizens a comfort, but to their aduersaries a terrour.

I For the Aduersaries they must know, that they band not themselves only against Man, but against armies of Angels, yea, against the God of hostes himselfe: for *Iehouah is There*. He that toucheth these Citizens, he toucheth the apple of his eye, he datheth himselfe against a wall of consuming fire. * Against this Citie doth *Gog* (the cloked aduersarie) and *Magog* (the Open enemy) together with their innumerable army conuene in One: but after they haue compassed the tents of

Pr. 135.2.
Zech. 2.5.

Reuel. 7.8.9.

of the Saints and the beloued Citie
round about, behold fire shall come
downe from heauen and deuoure
them. It is no bourding with Saints.

Against God his Citie in her Ma-
iesties dominions, how haue coue-
red and vn-couered enemies risen
vp (at home & abroad, by land and
by Sea) but what was their end?

The Egyptian Pharaoh of *Spaine*,
his Chariot-armadoes slunke into
the Seas channels, the windes of
God fought against them, and da-
shed their huge rigged fleete asun-

der. * *Rome* (the mother of *Spaines*

Sisera.) she looked out at a win-

dow and cried thorough the lat-

tise, why is the Chariot so long a

comming? why tarrie the wheelles

of his chariots? *Romes* wise Ladies

answered her: yea, she answered

her selfe with her owne wordes,

thus: haue they not gotten and they

deuide the spoil, the Crowne, Earle-

domes, and Church reuencewes

I allude to
Iudg. 5. 28.
&c.

“ of England? Euery man hath a
 “ mayde or two. *Sisera* hath a pray of
 “ diuers colours, a pray of sundry co-
 “ lours made of needle worke: of di-
 “ uers colors of needle work on both
 “ sides, for the chiefe of the spoile.
 But sorrie fooles, through God
 his goodnes, a woman (a *Virgin*
Queene) she triumphed ouer *Si-*
siera. For domestick aduersaries,
 who haue banded together* for an-
 nointing *Adonijah*, but poore soules
 they haue consumed themselues as
 wax before the Sunne. * So let all
 thine enemies perish ô Lord: but
 they that loue him shall be as the
 Sun when he riseth in his fortitude.

I allude to
 1. King. 1.

Deborahs
 prayer in
 Iudg. 5. 31.

But here some will obiect: Either
Iehouah dwelleth not in and about
 his Church, or els he hath promised
 no such protection, for we see many
 of his people to fall by the sword
 &c. I answer, there is no contra-
 diction in all this: for as he dwelleth
 in, and round about them for pro-
 tection,

testion, so he denieth them not the thing he promifeth, but performes it with aduantage. He lets Abels blood to be spilt, he suffers Stephen to be stoned &c. but what then? Hath he not protected them to the death? It is appointed that all men shall die (for death is gone ouer all) and then commeth iudgement. Abell did but die, Stephen did but die, and all must die. But marke, those that die in the Lord are blessed, for they thenceforth rest from their labours, *Reuel. 14. 13*. This life is but a vallis of teares, a prison, a purgatorie: when his people remoue hence, teares are taken away, no more prisoners, free from necessitie of purgation, no more labours, for they rest in the Lord: yea, they enter into Abrahams bosome of blisse, as did Lazarus: they are with Christ Iesus in the kingdome of glory, euen the very howre of their death, as was promised to the peni-

“ Consider that in Iohn 19. 31. 32. and it cannot be easily iudged but at the very vpshot of the day he dyed, and that day he was to be with Christ. Luk. 23. 43.

At the eleventh
hour he entred in
to the vine-
yarde, the
Church: and
in the end of
the twelfth
hour (for
the day hath
but twelve
houres) he
receiued the
penny.
Matth. 20. 9

tent thiefe on the Crosse : and as
saint *Paule* beleued when hee con-
cluded , that it was best for him to
die , that so hee might goe to the
Lorde : and no maruell, for pre-
tious (saith the *Psalmist*) in the eyes
of the Lorde , is the death of his
Saints . If it bee good for them to
stay heere , they shall with *Iudahs*
three yong gentlemen be vsing
in the fornace, vnharmed with *Da-
niel* of the greedy Lions , for the
Lorde knoweth howe to deliuer
His in the day of trouble . If it bee
not good in some respect for them
here to stay, then he remoues them
from an inconstant estate to a con-
stant, from sadnes to gladnes, from
a temporary life, to an eternall : in a
word, from hell, to heauen. They
loose a rusty counter, and therewith
obtaine eternall treasure . Further-
more, protection is for good , not
for euill, therefore no longer hee
protecteth them heere , because
lon-

longer it shoulde not bee good for them to be here.

Agayne, their body onely loo- 3
seth such protection, not theyr soule; for the blessed Angelles attend the poorest *Lazarus* for conveying the soule into eternall blisse.

Besides, neyther is the body (in trueth, howsoeuer in shewe) vnprotected in death and graue: for as not an haire shall fall, but by the heauenly Fathers appoyntment, so neyther is the body vnguarded of his good Spirite, seeing that the flesh doth rest in hope.

Lastly, although theyr bodies 5
fall by sundry deaths (and all but death) yet euer are they victors: First, in that their soules (the chieffer part) they triumph, nor can of man be slain: Secondly, in that the whole body of this Citty, neuer can of man be put to death, but as the pruing of a vine, causeth it rather to encrease in good, so is all cutting afflictions

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sanctified to the Churches encrease:
Sanguis Martyrum , semen Ecclesia .
And warriours neuer say they are
conquered , (notwithstanding the
losse of many men) when so the day
is theirs in the end of the day . And
euer in the end, the Church is found
the conquerour: her enemies dying
for euer , but her members raized
vp to glorie , as not euer slaine, but
hauing been in a sleep or slumber.

Iehonah-Shammah , the Lorde is
with his Church; and if the Lord be
 $\epsilon\upsilon\pi\epsilon\rho\ \eta\mu\omega\nu$ with vs, then $\tau\iota\varsigma\ \kappa\alpha\theta'\ \eta\mu\omega\nu$,
who can be against vs ? Nor diuell,
nor man, much lesse inferiour crea-
ture. Though * we be killed all the
day long , accounted as sheepe for
the slaughter : neuerthelesse in all
these things we are more than Con-
querours , through him that loued
vs. For I am perswaded (sayeth S.
Paul to the Romanes) that neyther
death, nor life, nor angells, nor prin-
cipalities, nor powers, nor thinges
pre-

Rom. 8. 36.
37. &c.

present, nor thinges to come : nor height, nor depth, nor any other creature shalbe able to seperat vs from the loue of God, which is in Christ Iesus our Lord.

What shall we returne vnto the Lord, who of [**lo gnammi*] *Not-my-people*, hath made and pronounced vs [*gnammi*] *my people* : that where before we were many Nations, now he hath made vs One people, one nation. ** Unagens, una patria, &c.*

** So is the Hebrew.*

Wee now are (sayeth a holy Father of this Citty) *One Nation, One Coun-*

Beda in 1. Cor. 12. ex Aug. pl. 85.

trety. Our countrey is heauenly, our countrey is *Ierushalem*. Whoso euer is not thereof a Cittizen, he pertaineth not to this people. But whoso euer is thereof a Cittizen, he is of this people of God. And this people is stretched forth from the East to the West, from the North, and the sea, it is stretcht through the foure parts of the whole world. For all his exceeding fauours irradiating this Citty,

ty, this Church, this People, it resteth, that we all walke more worthie our holy calling: more worthy such a Gouvernour as is *Iehouah*. Shall I with the Psalmist say vnto all our soules, * *Lift vp your heades ye gates, and lift ye vpppe yee everlasting doores, & the King of Glory shall come in?* Yea I say so: and I moreouer say, Take heede you fetch not in the Lorde of life, with spreading braunches, garments, and crying to day *Hosanna*, & then to morrow betray him, & cry, *Cruci-fige*. It beseemeth Princes to cut traitors from their Citty, and it shall neuer vnbeseme God to execute speedy vengeance on the wicked. This Citties gates Saint *Iohn* seeth euer open to the Elect (such as cleanse themselves by vnfained repentaunce) come they from what coast soeuer. Vpon euery coast open three gates, and euery gate an entire pearle: by sacred Trinitie in vnitie, euen by their sweete loue, of
more

more worth than any pearle, al must enter. For Porters there stand Angels (even the twelue great Angels of the particular Churches) who by God his word inuite the repentant. If *Dauid* accounted it such an happinesse to stand on this Cities threshold, what glory must it bee, to walke in the streetes of pure golde, to haue the face of *Iehouah* for theyr *Sunne-shine*, to haue the Lord God almighty, and the Lambe for their Temple, and to haue for fellow Citizens, *Adam, Habel, Sheth, Henoch, Noah, Shem, Heber, Abraham, Isaac, Iaakob, Ioseph, Moses, Aaron, Ioshuah, Samson, Samuel, Dauid, Salomon, Hezekiah, Iosiah, Daniel, Zerubbabel, Ezra, Nehemiah*, in a word, all the Patriarchs, Prophets, Apostles, true Martyres and Confessors of all ages? As all waters returne into the Sea, so all happinesse returne into this Citties vnitie, gathered by the Holy-ghost, founded on Iesus Christ,

A Description of
 Christ, gouerned by God almighty.

* Reuel. 21.
 8.

But without this Cities vnitie,* are dogs and inchaunters and whoremongers, and murtherers and Idolaters, and whosoever loueth or maketh lyes. The holy enlightned as Israel in *Goshen*, but the vn-holie darkned as the *Ægyptians* in the land of *Mizraim*. God within, the Deuill without: for as there is no third gouernour, so there is no third Place. These that are not of *Michaels* side, all these are of the Dragons side: who shall fight, but not preuaile, neither shall they haue any place in heauen.

As the Prophet *Ezekiel* with reuerent admiration shutteth vp his Prophecie with this, *The name of that Citie* (that is, of the New-testaments Church) *from a Day*, (euen from the time of typicall *Ierushalems* ende) *shalbe Iehouah-Shamma, The Eternall is there*: so I
 with

with S. Iohns speach will finish my
Sermon : * Blessed be they that doe Reuel. 22. 14
his commaundements, that their right
may be in the Tree of lyfe, and may
enter in through the Gates
[εἰς τὴν πόλιν] into
That Citie.

FINIS.





*Errata in this Booke correct
thus.*

Page 16. line 8. for *that* reade *this*

Page 40 line 19. reade *departed*.

Pag. 45. li. 22. for *Chron.* reade *chap.*



